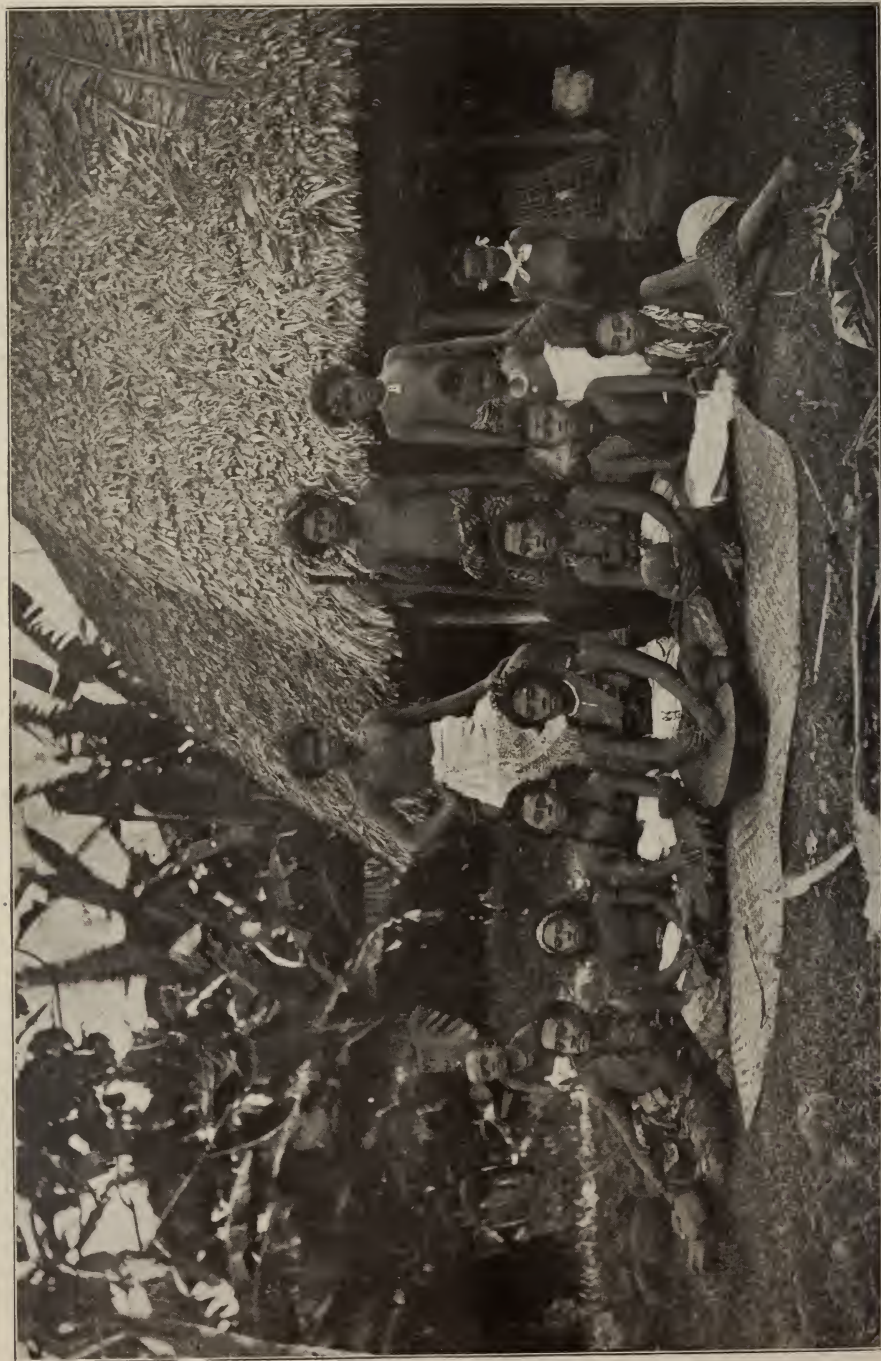


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SAMOAN WOMEN MAKING KAVA. (See page 488.)

Life and Light

VOL. XXXVI

NOVEMBER, 1906

No. 11

MISSIONARY PERSONALS. Miss Esther B. Fowler, principal of the Woronoco Girls' Boarding School in Sholapur, in the Marathi Mission, sailed October 6, returning from her furlough. With her went Miss Mary B. Harding, the beloved teacher at the head of kindergarten work in Sholapur. She is accompanied by her mother, Mrs. Elizabeth D. Harding, who, though in delicate health, goes gladly back to the people to whom she has given many years of missionary service. The daily noon prayer service in the rooms of the American Board was unusually interesting on Wednesday, September 19. Dr. Barton, in behalf of the American Board, presented commissions to Dr. William Cammack and Dr. Sarah L. (Seymour) Cammack, about to join the mission in West Central Africa. Dr. and Mrs. Cammack sailed the next day, *en route* for their field. Each having a medical equipment, they will have an added element of efficiency in their work.

TRIED BY FIRE. Three times during the past year word has come to the Woman's Board of the burning of one of the buildings of one of our girls' schools. First of Barton Hall in the American College for Girls at Constantinople, then of the seminary at Aintab, and now comes a dispatch from Umzumbe in South Africa, saying that the teachers' residence is burned, adding "total loss." No farther particulars have reached us. One wonders if the work of these girls' schools is so particularly effective against the kingdom of darkness that the great adversary has an especial grudge against them. The teachers who go through these very trying experiences need special sympathy and prayer; and in some cases having lost all their material belongings they need substantial help.

A CENTENARY.—Not only at the haystack was the Spirit of God at work in 1806 urging men to work and pray for the coming of the Kingdom all the world around; in other places devout souls, both men and women, felt the same high impulse, and some banded themselves together. In Jericho, Vt., a little town under the shadow of Mt. Mansfield, a little group

of earnest women formed a society which has gone on without interruption through all the hundred years. Not long ago the present members celebrated the centennial anniversary with interesting and appropriate exercises. Friends from neighboring societies joined in the rejoicing, and some of the old records were brought to fresh remembrance. Miss Torrey, of Burlington, Foreign Secretary of the Vermont Branch, gave a brief survey of the religious condition of the world one hundred years ago, and told some of the changes that have come since then. Supper was served at the parish house, and varied exercises in the evening filled out the memorable occasion. How much of blessing may have gone forth from this century of prayer? How many of the present auxiliaries will continue faithful and growing for so long a time? How can we make sure that our own society shall show as good a record?

A SAGACIOUS COMBINATION. A recent letter from a missionary, giving some details of the work of the married women in his station, contains these words: "All know now the Source of all power both physical and spiritual, but not all know as well as it should be known the Prayer Calendar and LIFE AND LIGHT, which strikes one as a most sagacious combination in the work of 'moving the Hand which moves the world.' It would be no less than stealing for us not to confess to an unusual sense of nearness to God and of being upheld by divine strength in answer, most assuredly, to the prayers of friends both known and unknown, not because of our own personal worth, but because of the simple fact that we were in a critical place at a critical juncture, unworthy and unprepared for the heavy weight of the responsibility of the situation."

This missionary has been for several years in a position peculiarly perplexing and difficult, and his testimony to our helping together in prayer should inspire to more earnest intercession. All our missionaries need the wisdom and strength and cheer which come only from above, and which we can help to gain for them. In the monthly article *Our Daily Prayer*, LIFE AND LIGHT tries to bring you the latest word of their work and their needs.

HELPS FOR STUDY OF CHRISTUS REDEMPTOR. Most of the work in the islands of the Pacific has been done by British and German societies, and they have published few leaflets concerning it. The leaflet list on our side of the water is very brief, and our leaders must be willing to search in books for the information wanted. This search will be very fascinating and rewarding, but it will take time. Do not grudge to give time to it; we cannot expect to get all our knowledge predigested like the patent foods.

We append a list of helpful brochures. Largest of all is *Great Voyages and What Came of Them*, by Katharine R. Crowell; 25 cents in paper, 30 cents in cloth. Published by the Willett Press, 5 West 20th Street, New York.* Three leaflets—*Triumphs of the Gospel among Fijian Cannibals*, *Stories of Hawaiian Lepers*, and *How the Light Came to Mangaia*—all published at 2 cents each, 10 cents a dozen, by the Woman's Foreign Missionary Union of Friends in America, Carmel, Indiana. *Flying Timbers on Ponape*, a story of the Hurricane, by Miss Beulah Logan. Published by the Woman's Board of Missions of the Interior, at 40 Dearborn Street, Chicago; sent on receipt postage. *How the Children Helped*, and *John Williams*, at 2 cents each. Published by the Women's Foreign Missionary Society of the M. E. Church, 36 Bromfield Street, Boston.

THE REFERENCE LIBRARY. Every study class and every auxiliary who are using *Christus Redemptor* should have the help of the Reference Library issued by the Central Committee on the United Study of Missions. Perhaps the class or society will tax themselves to buy it; perhaps individuals will buy each woman one; in some way everyone ought to read every one of these illuminating volumes. It consists of eight standard volumes in uniform bindings, packed in case, for only five dollars.

The lives of Paton, Chalmers, Patteson and Calvert, are thrilling stories of Christian heroism such as the world has rarely known, while Brown's *New Era in the Philippines*, Brain's *Transformation of Hawaii*, Alexander's unsurpassed volume, *The Islands of the Pacific* and Banks' *Heroes of the South Seas*, form a comprehensive library for students. If your society cannot buy it, secure it for your Sunday school library, or get it into your town library as many are doing. This price is less than half that charged by booksellers.

Samoans and Others in Samoa

BY MISS ALPHA W. BARLOW

“PAPALANGI”—“Breakers through the sky.” Such is the name the Samoans still give to white men. It brings down to us vividly the impression of childish wonder and awe with which these islanders received the first pale-faced travelers who came to them in strange ships out of a great unknown beyond the Samoan horizon of sight or thought. This is said to have happened as long ago as 1721. At

* A set of eight illustrative post cards accompanies this book; price, 15 cents the set. Send directly to the different publishers for these leaflets.

any rate, the whaling ships and occasional slavers, in the palmy days of both trades, had already, before the middle of the nineteenth century, sprinkled these as well as the other South Sea Islands with "beach combers," those runaway sailors who were tempted by the luxurious laziness of native existence as they caught glimpses of it from the unspeakable old-time "fo'c'sle."

These runaways found the Samoans cordial in their welcome. Here were no cannibal horrors, and they lived on friendly terms with the natives, who



ISLAND VILLAGE AND PALMS

marveled at the wonderful things the white man could do and tell about. Such settlers were unencumbered with high moral and social ideals. They often married native wives, sometimes acquired land, and were quite content with the "charm of free savagery," and longed for no other contact with the outside world than the infrequent calls of passing ships like those they had left.

Often these passing ships made ill return for the hospitality of the islanders. Sometimes the captain would buy native goods, and when they were safely on board, would send back armed men to seize again forcibly the price that had been paid. Sometimes the crew would come ashore, steal food, and

carry off women, and when the natives resisted, fire upon the village. Such were the islanders' first lessons in white civilization.

It seems almost marvelous that there was any welcome left for the missionaries when they arrived in 1830. But the natives had been at least impressed with the superior powers of "papalangi," though these had so often brought harm. Possibly to pagan minds the thought that supernatural powers should be hostile was too natural for them to harbor any surprise or ill will. At any rate, the story as we have it in *Christus Redemptor* is one of childlike cordiality to these new messengers from the greater world. Perhaps the race had outgrown its national religion, and like Augustan Rome, or Japan of to-day, was ready for a substitute. At any rate, the missionary was a higher type of civilization than they had touched before; and they came to regard him with "a queer mixture of affection, awe, and curiosity."

Not in vain, however, did the passing slavers and whalers go home with their tales of South Sea abundance. Visions of trade were inspired and realized. Firms of merchants sent agents to the islands "to buy copra at a low price in exchange for trade goods at a high price," and their ships came and went, bringing gaudy calicoes and cheap guns, and carrying the copra to Europe and America, where cocoanut oil was in demand, and prices were high. So, not long after the missionaries, came the "German firm" to Samoa, where it soon obtained possession of most of the available land in the most available island, Upolu, and established the great plantations and stores and barracks that are still the head and front of business in Apia.

Other traders, to be sure, tried to gain a foothold, so that both England and America are represented in Samoan commerce; but the Germans had the under-grip. It became, as Stevenson says, "a game of 'beggar my neighbor' between a large merchant and some small ones." Let Stevenson give us the rest of the situation: "Close at their elbows, in all this contention, stands the native looking on. Like a child, his true analogue, he observes, apprehends, misapprehends, and is usually silent. He looks on at the rude career of the dollar hunt, and wonders. He sees these men rolling in a luxury beyond the ambition of native kings; he hears them accused by each other of the meanest trickery; he knows some of them to be guilty; and what is he to think? He is strongly conscious of his own position as the common milk cow; and what is he to do?"

When this stage of affairs is reached, of course there follow consuls—American, German, English—to protect the interests of their respective fellow citizens, and the islands have stepped out of the category of unknown lands.

While all this has been going on, chiefly in Upolu, a certain Captain Mead, of America, has raised the Stars and Stripes over Pago-Pago in Tutuila, and declared it "under the protection of the United States." I find no clear evidence that the captain was commissioned to do this, or that the island yearned for protection. But even in those days, there were Americans who took the position that "the flag must never be hauled down"—with the result that in the seventies of the last century, Samoa entered the political arena by signing a treaty with the United States, which gave them the right to a coaling station at Pago-Pago. Immediately, and of course, there followed treaties with Great Britain and Germany; and for the next twenty-five years poor Samoa found political relations an arena indeed, in which her part was no better than that of the poor bull, goaded to destruction by superior skill and cunning.

The wretched tale of that quarter of a century is briefly outlined in *Christus Redemptor*. To know something of its details for a part of that time, you must read Stevenson's *Footnote to History*, which tells with wonderful sympathetic insight and kindly breadth of judgment, the story of "this distracted archipelago of children sat upon by a clique of fools." At its end we must sadly echo the lament of one of Samoa's own native daughters: "Ane e! Talofa! My heart weeps at the trouble in Samoa and the wickedness of war." Stevenson did not live to see the conclusion of the story, when, no longer ago than 1899, the islands were "partitioned off among the powers, 'to keep them from being troublesome.'" Such has been the record of our boasted Anglo-Saxon superiority in Samoa. What has been its effect upon the native himself?

Barring the beach comber, perhaps the whites have been more consistent in setting the lesson of industry than any other. Here oftener than elsewhere has the example of other foreigners reinforced the efforts of the missionaries to train students in habits as well as methods of systematic, well-directed labor. Yet universal report says that the Samoan remains "lazy." Indeed, he looks with a condescending and somewhat scornful wonder at men who spend all their time and labor in growing food only to send it away and sell it. "A man at home who should turn all Yorkshire into one wheat field, and annually burn his harvest on the altar of Mumbo-Jumbo, might impress ourselves not much otherwise," for in Samoa no one could be rich if he tried. There would be sure to be "poor relations" to devour the surplus; and in Samoa there is nothing apologetic about the poor relation. He is a recognized factor in society. Stevenson tells of one of the native maids at Vailima whom the ladies of the house had fitted out with some small finery as well as with substantial protection against the

cool nights. Thus arrayed the woman went to make a visit to her relatives in the bush. She came back next day with no garment save a ragged blanket, having given away all to meet the demands of these beggars. Under such a system, "to work more is only to be more pillaged; to save is impossible." But Stevenson goes on to say, "The injustice of the system begins to be recognized even in Samoa." And it is chronicled that the native will work if taken away from the island, so that this communism ceases to fetter him.

This is only one point at which Samoan ideas are by nature, and inheritance, and all the weight of social habit, diametrically opposite to ours. And social habit the world around is slow to change. So there are many



SAMOAN VILLAGE

other respects in which the native remains as yet unaltered by precept or example.

He is primitive still in his love for war and in his war methods, though in some scenes he has appeared fully as noble as his white antagonist. He has learned to wield firearms, but with a childish delight in the commotion and incredible disregard of effectiveness, for which a woman at least would hardly brand him as more savage. No prohibition has yet availed to annihilate the traditional custom of taking heads as war trophies. With native shrewdness of intellect a chief has appealed to precedent on that point: "Is it not so, that when David killed Goliath he cut off his head and carried it before the king?"

To-day, as of old, the Samoan is content and comfortable in his native house, which someone has described as "a huge beehive on stilts." Still

to-day, in the open space around which the houses of a village are built, they dance the ancient siva, and listen to the "talking man," and follow their minute and curious ceremonies of courtesy. Yet even in the cast-iron rules of kava etiquette, white influence is felt. When kava is made, at least for white people in their presence, the root is pounded with sharp stones instead of being chewed by the village maiden and her train, according to the ancient recipe, before mixing in the many legged bowl with water brought in cocoanut shell cups. (See frontispiece.)

Many superstitions of the old religion still survive, though every Samoan is nominally Christian. We need not be surprised. Rather must we wonder that so much has been achieved in barely three quarters of a century by those few white men who alone have come to the islands not for what they can get out of them. Most remarkable is the testimony to the ever-present village church, to the large and regular attendance at its services, to the universal custom of evening prayers in the family. Think that eighty years ago, the language had never been reduced to writing, and then hear that, "excluding those who are so old that they had passed the learning age when school facilities were offered, it is safe to say that the Samoan who is unable to read, to write, and to cipher is singular in his ignorance." Read the story of the hurricane, and how, in a time of war, when the fury of the sea threatened with death the very foes whom the natives had expected to fight, it was their strong arms, trained from babyhood to swim the envioning seas, that saved their enemies. And if it be true, as some observers would remind us, that much of Samoan Christianity is merely nominal, shall we not look nearer home for the same sad phenomenon, and soberly ask ourselves how much of that blame, in Samoa, lies with the example that Christian nations in the islands have set over against the teaching of the missionaries?

Light in Dark Places

BY MISS MARY L. DANIELS

Principal of Girls' Department in Euphrates College

IT is a great cause for joy that we have so many girls who are ready and willing to go out to teach. Every week a call comes from some city or village for a teacher. The cry is, "We wish a spiritual leader, one who will work for souls." At the same time girls come to me and say: "Please send me out to teach this year. I wish to tell the women of Christ's love."

One of our most consecrated teachers has just left us to give her life for the women of this land. From time to time she has gone out to the near villages to try to lead someone to the Lord. Wherever she has gone she has won the women. A year ago a young theological student asked for her hand. She felt that the Lord was calling her to work for the "poor women," "dying souls."

July twentieth in the large schoolroom there was a simple ceremony. Our dear Anna was the sweetest bride that I have seen in Turkey. She wore a dainty gray silk, with sweet peas in her hair and hands. Her face was the face of an angel as she knelt to consecrate her life for the salvation of souls in this dark land. So the Lord has called our sweetest and dearest teacher to go out from us to win souls. May he find many others who shall say, "Here am I, send me."

A few weeks ago Mr. Knapp invited me to accompany him on a tour to a distant part of our field. The party consisted of Mr. Knapp, his son, one of our teachers, her brother and myself. We were absent eleven days, and were in the saddle six. During my twenty years in Turkey this was the first time that I had visited this part of our field. We spent more or less time in six villages or cities. My heart went out to the women of the village where we spent the first night. They work all day in the fields, are "dead tired" at night, have nothing to elevate them, and do their washing on Sunday. One of our graduates lives there with her mother. They have a large farm and many harvesters, so her life is given to housework, but I urged her to work for the souls of the women.

The following day we spent a few hours in a beautiful village. The houses were so clean and white that I said as I entered one, "Why this is heaven!" Our schoolgirls and some of the women came to see us. We spent the night in a forlorn village, in which there was only one Protestant. There has been no preacher since the massacre. Birds flew in and out of the chapel at their own pleasure.



ANNA

Thursday we rode through a gorge by a branch of the Euphrates. The scenery was grand. I was so tired that I dismounted, threw myself down on the sand by the roadside and went to sleep. That night we reached the beautiful city of Egin and received a royal welcome. We called at the homes of our pupils, led meetings, visited the school, went on a picnic, and were invited out to feasts. The people are hospitable and refined. The city suffered terribly at the time of the massacre. We were taken down into a garden and shown a trench under a wall where eight or nine men hid for three or four days. Everything was so calm and peaceful that it seemed impossible to realize the bloody scenes that had taken place near the spot where we were seated.



CROSSING A RIVER ON A RAFT OF GOATSKINS

There are only three or four Protestant brethren, but they carry on the work with almost no help from the missionaries. The wife of the principal man was one of our schoolgirls. She was delighted to see her old teacher, and begged me to be her guest for two weeks. Mr. Knapp planned a trip on the river for us, and instead of riding three hours by horse, we rode for two hours on a *kelek*. (A *kelek* is a raft made by inflating goat skins, over which boards and branches have been put.) We had a delightful ride for an hour, then we drew up by a fountain under some trees for breakfast.

After another hour's ride we mounted our horses and bade our kind friends good-by. That afternoon we stopped for a few hours at a little village. There I found a dear woman who graduated eighteen years ago. How the tears stood in her eyes as she talked with me; her hands were hard and soiled from the farm work, but her heart was aglow with love for Christ. She is a light in that dark place. I made a few calls and found sad women, who felt that the Lord sent me to them.

That night we reached Arabkir, where we were entertained very lovingly at the home of one of the teachers. It is a pleasure to remember how

thoughtfully they cared for us. We made many calls, and had entrance to Gregorian homes. We had a large meeting for women. How they urged us to stay longer, but work called us home. This city also suffered badly at the time of the massacre. All the best houses were destroyed, and 1,500 people were killed. The next night we spent at a summer house in a large garden; the shadows in the moonlight were quite bewitching.

Friday we reached home; and oh, what a welcome we did have! It did my heart more good than I can tell you to see so many of our girls and former pupils in their homes, and to see how hungry and eager the people are for more knowledge of Christ. I just hope that hereafter I can steal away now and then to go out and help our girls and women in their walk heavenward. Pray that the women of this land may find the satisfaction of their longings in Christ and his presence.

A Few Facts About the Baikwa

(The Plum Blossom School)

THIS is a Christian day school (with twenty-eight boarders), in the heart of the heathen city of Osaka, with 226 girls enrolled. It is carried on by some of the Kumiai Christians of Osaka. The trustees of the school are three of the pastors of Osaka with seven representative laymen and two of the early graduates of the school. Rev. T. Osada is principal, and gives



HOME OF THE TEACHERS IN THE BAIKWA

his time, what he can, to the school. This school is run by the Japanese, but they have the help and advice of the three missionary teachers connected with it. Miss Colby and Miss Case live in the W. B. M. house connected with the school. Miss Daniels lives about a mile away at the concession, and she has given about six hours a week to the school of English teaching for the past six years. She also has charge of a girls' Hero Band, and a Junior Christian Endeavor Society of the younger girls in the school. We have a good Christian Endeavor Society of about sixty girls from the three upper classes. Miss Colby teaches music, Bible and a little English, about eighteen hours I think. Miss Case teaches English, Bible and foreign cooking seventeen hours a week.

Our graduates number about one hundred and fifty, and are scattered all over the empire, some being in Korea and one in China, and two now in America studying. Others are wives of pastors, teachers and prominent men in church and city. Some, of course, I am sorry to say are not Christians, but they have gained much from the benefit of Christianity in the school. We have many girls from fine families, and our entrance into those families is always a pleasure. We have six Bible classes in the school all taught in Japanese, and all except the first class have some knowledge of Jesus Christ. The first class have been here only a little more than two terms, and cannot be said to have a very intelligent knowledge of Christianity, although they are regularly taught. They, the first class, came from entirely heathen families.

Nothing is compulsory in the school. As a matter of fact, they all attend morning exercises and Bible class, and a fair proportion attend Sunday school and church. Nearly all the three upper English classes are Christians and members of churches also. Scattered through the younger classes are quite a few Christians, although many are not allowed by their relatives to join the church. The regular Japanese and English course is five years only, and there is a graduate course of one year for those who cannot leave Osaka for other schools. The expenses of the school are met by some gifts from the Japanese and the tuitions of the pupils.

Two different missionaries in Tien Tsin were recently approached by anxious fathers wanting their assistance in securing suitable husbands for two daughters. "What is the trouble?" was asked. "They have old style, small, bound feet, and are not acceptable to the young men."

The Connecting Link

BY MISS ANSTICE ABBOTT

(Concluded)

FOR answer she sank down at his feet and began to weep bitterly. The husband was greatly perplexed. While he had all the time feared his wife's sorrow and anger when she should learn that he had become a Christian, yet at the same time he had felt that something had changed her of late. It was long since he had heard her sharp little tongue in torrent of scornful abuse of a neighbor or a cheating trader, but it was only the day before that a neighbor had told him that the Bible women were going regularly to neighbor Radhabai's, and that it would be well for him to look after his wife as she was often there to hear the preaching. So, while it never entered his mind that his wife cared for those things, he had hoped that she would not be heartbroken at the news he had to bring her. He bent down and touched her forehead gently: "Tell me, Yamuna, why you weep; are you grieved because I have become a Christian?"

She controlled herself with a great effort and looked up into his face. Seeing tears in her husband's eyes, but a smile on his face, she clasped her hands together, and looking up beyond him, she ejaculated, "Jesus, I thank thee," and then followed another burst of tears.

Narayanrao's heart beat with this unexpected joy, and he in turn, with a trembling voice, gave thanks to God for this wonderful thing that had come to pass, that each, unknown to the other, had seen the beauty of the Saviour and had believed on him.

After a long silence they began to explain to each other how this had come about. As for Narayanrao, a tract put into his hands in the street had called his attention to Christ; then he had occasionally stopped to hear the street preaching of missionaries and native helpers. Then he had bought a New Testament and read it. One day in his office work he had to take a government paper to a missionary. This gentleman's bearing and uprightness so attracted him that this chance meeting led to many more, until the friendship ripened into Christian brotherhood. He would have confessed Christ long before had it not been for fear of estranging his much-loved wife. The whisper, the day before, that Yamunabai was listening to the Bible women, awakened in him the purpose to tell his wife of the new faith he had accepted. So this evening he had come to his house later than usual, having spent an hour with his friend, the missionary, in asking counsel and prayer, and in receiving strength and encouragement.

As for Yamunabai, when she saw that her husband's early hours, etc., made him neglect the worship of their gods, she was more assiduous than ever in all the religious duties of the day, as a loyal Brahmin wife should be. When the Bible women began to come into their little street, she heard them with curiosity until her husband had forbidden her to ask them into their court. Then she tossed her little head in fine scorn of the doings in Radhabai's house. But little Vishnu had to go to school, and the government school was too far away; what was to be done? A Christian school was near and many little Brahmin boys went there. "They learned well," it was said, and "really their manners were improved;" so after a deal of hesitation, Yamunabai asked the father what had better be done. He in his indifference said: "Send him to the mission school. It will do him no harm while he is so young." Vishnu went. He was only six years old, but a bright little boy.

He soon conquered the long Marathi alphabet, singly and in all its combinations, and his mother was proud of him. Then he began to hum about the house and his little voice was very sweet. The mother paid no attention to the words he sang, until he began to teach them to his baby sister. "Jesus" seemed to occur very often in the hymns and the baby learned to lisp the name in her attempts to join her dearly loved brother. "Jesus!" He was the one the Bible women were always telling about. "Jesus" and "love" seemed always to go together in the children's singing. She would slip around to Radhabai's the next time the Bible women came there and hear what they had to say; anything about love could not be very bad. So, at first, Yamunabai stood at Radhabai's door. She would not go in. The next time she did "just step in." "The old, old story" was so very sweet it had in time conquered her, until the proud little Brahmin woman sat with the other Brahmin women at the feet of those whom before they had reviled and called "the defiled women." Sitting there they heard of the love of Christ; how he suffered and died that they, the women of India, might be saved. The two took no note of time as they related their heart's history to each other. And Yamunabai, after she had finished her story, asked her husband when it was that he had first begun to think of these things.

"Nearly two years ago," he answered. "The day our Nana, our first-born, died. Coming back from the burning ground, a man on the street put a tract into my hand. I should have indignantly pushed it away, only that the large heading caught my eye—'He shall live again!' I took it, read it and re-read it many times. That was the beginning. For a year I have almost been persuaded to become a Christian. The fear of breaking up our

happy home has prevented me, and I do not know when I should have had the courage to make the decision and tell you of it if Mahdaras had not cautioned me to look after you. But I thought if my wife listens to the Bible women, she will not be very angry with me, and I could not help a little hope that, possibly, she might sympathize with me."

"Ah, yes," said Yamunabai, "if I had not listened to the Bible women, how very different things would have been to-night. I should have been so horrified, so very angry with you, and I should have been heartbroken also to think that our happy home had ceased to be. The missionaries are wise to send women to teach us women about the Saviour, otherwise there would be nothing but quarrels and partings. The men would be saved, but we poor wives, how could we know of the love of Christ? But now the same Christ who meets you in the streets, and comes to our children in the schools, finds us in our own homes. Blessed be his name! The Bible women are such good, kind women, too. Oh, how happy I am to-night."

Narayanrao's face also shone with joy as reverently bending over the table with his hand on his wife's shoulder, he thanked the Lord for his wonderful salvation and asked him to bless the Bible women who had been the means of bringing them, the husband and wife, together at the feet of Christ.

And thus the little Brahmin home had its first consecration, by family prayer, to "the King eternal, immortal, invisible, the only wise God," the God who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The Zulu Woman: A Plea

BY MRS. LAURA MELLEN ROBINSON

AN English newspaper in Natal, South Africa, in a recent account of the Zulu rebel uprising against the government, makes this statement: "Bands of women have been passing from kraal to kraal inciting the men to fight. They have taken part in the doctoring, and their fiendish suggestions were accountable for the awful treatment of the white man's body found on Tuesday at a rebel chief's kraal. The remorseless destruction of the kraals, and the scattering of their mankind and the loss of their cattle, will have a lasting effect on the minds of the native women, and they are less likely in future to incite a rebellion."

The Zulu woman is thus seen to be not without influence in her home. 'Tis she who intercedes with the ancestral spirits, and who teaches her child to lisp its first request to these spirits for their favor and protection. 'Tis she who is versed in the superstitions of her people, and most frequently

practices its sorceries and incantations. She has the most intimate relations with the spirits of darkness, often submitting herself to their evil suggestions, and running to and fro as the emissary of the arch fiend himself, till mind becomes distorted and body often racked with pain.

Bring this woman under the influence of God's spirit, and what does she become? A power for good to her people that cannot be estimated. Now has come a special time in which to hold out the saving hand, which shall redeem her life and turn her influence into manifold channels of good for her people. Stript of father, brother, husband, lover, kraals burned, cattle confiscated, the Zulu woman stands destitute to-day. What shall become of her? What of her children? Will she seek a livelihood in the employment of the Europeans in their towns, and become a prey to bad men (white and black) who live there? Will she rebuild her hut, till her gardens, as heretofore, feed and protect her children in her home? Such questions come to mind as one's heart goes out in pity and sorrow for these Zulu women, many whom I know, and whose children I have taught and love.

The government that has been forced to strike so mercilessly with one hand will stretch out the other to "take care of the wives and children of rebels who lost their lives." Their immediate physical needs will be met, but what of hearts sore and minds distraught? What of the train of dire temptations that follow in the wake of such disasters? If ever these women and children needed the reforming, enlightening influence of the gospel of Christ it is now. Nor will that influence ever more effectually reach and touch their bruised souls than now.

The Zulu woman stands before two ways to-day. In one is the fate of a dragged out, ever degrading existence—a blot on the history of her people. The other—the way of life—patient, strong, "fervent in spirit, constant in prayer," overcoming superstition and sin. Thus we have seen her, and know she can be. God grant us a part in helping her to attain to this end.

China: The Awakening Giant

BY MRS. CHARLES S. HARTWELL

SOMETIMES we do not realize a truth until we bring together the facts we know about it. The separate facts, learned one by one, have not impressed us, so we gather here some of the signs to be seen in the Middle Kingdom to-day. A recent cartoon represents the giant, China, in bed, yawning and stretching. As he stretches, his right arm overthrows a bust labeled Tradition, and his left another marked Supersti-

tion. Chinese tradition and superstition have not yet had a disastrous fall, but they are toppling.

From our earliest days, perhaps, the first things thought of when China was mentioned were the braided cues of the men and the tiny bound feet of the women. It has not been many years since a Chinese in this country would be likely to lose his life if he returned to China without his cue, but recently the government has abolished the cue in the navy and clothed the naval soldiers in foreign dress.

About three years ago the wives of several Chinese officials, of Hangchow, called a meeting in an ancestral hall, which was attended by eighty non-Christian women who formed themselves into an anti-footbinding society. Think of it! Chinese women actually beginning to have clubs, and clubs with an object which is worth while! Fifty of those women present pledged themselves to unbind their own feet and never to bind their daughters' feet. About that time the Empress Dowager issued an edict against this cruel custom of footbinding. An edict does not enforce itself, but public sentiment is growing, and in Foochow there is a growing sentiment in favor of the heavenly foot. You know the society opposing footbinding is called the Heavenly Foot Society. Is not China awakening if the women, the mothers, are beginning to assert themselves on the side of reform? What started these ideas? In different parts of the empire mission boarding schools were years ago established where no bound-footed girls were admitted. Often women who became Christians were persuaded to unbind their feet and to let the feet of their daughters grow. Now the little leaven hidden here and there is beginning to work.

The Chinese used to make maps of the world, representing the earth as flat and rectangular, almost the entire space filled by China itself, the rest of the world appearing as a little indefinite border. To them China was the world. What use had they for anything which they did not have and did not know? When outsiders came to their land from the regions represented by these straggling border fringes of their map, they were "foreign devils," looked upon with a mingled feeling of hatred, fear and scorn. Contrast this with the large delegations of officials and prominent men sent recently to America and Europe to study Western civilization and education. At a banquet given in their honor in New York, Viceroy Tuan Fang spoke as follows: "We take pleasure in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the empire. They have rendered inestimable service to China by the laborious task of translating into the Chinese language religious and scien-

tific works of the West. They help us to bring happiness and comfort to the poor and suffering by the establishment of hospitals and schools. The awakening of China, which now seems to be at hand, may be traced in no small measure to the hand of the missionary. For this service you will find China not ungrateful." These high commissioners visited the rooms of our American Board in Boston. During this call the Viceroy referred more than once to his personal knowledge of the good work done by our missionaries, and said emphatically, "Send us more like those you have sent."

In 1872 the Chinese government sent several young men to America to be educated, but fearing they were becoming Americanized they were recalled before they had finished their studies. In spite of the difficulties they find in gaining entrance to our country there are now fully one hundred Chinese students in America; half of them taking either college courses or post graduate work. They are studying railway, mechanical and electrical engineering, and mining, as well as physics, chemistry, medicine and other branches. This knowledge they will, no doubt, make use of in their own country.

Just before the commissioners started for America, last winter, Viceroy Tuan Fang held an interview with the Empress Dowager, giving her his opinion that the girls and women of their country must be educated. She quite agreed with him, and said that this must be done at once. This is, of course, more easily said than done. Three scholarships for Chinese girls have been offered at Wellesley, and the Empress will send on the students to fill them. Let me refer to two of the many schools recently established by the people themselves. In one there are thirty-five girls, rich and poor together. The well-to-do are requested not to ride to school and to wear plain clothes, that there may be no distinction of class. The other school is for wealthy girls, but they must not wear embroidered shoes to school, to show that they spend their time in study. Dr. Arthur Smith says that for girls to come to America for education is a great departure, but we believe that within the next decade hundreds will come.

The number of schools for gaining Western learning established since 1900 is legion. In Peking, the center then of hatred of foreigners, they simply swarm. Small indeed is the city which has not at least one. Some are supported by the government and others by private enterprise. For these many schools good teachers are very few. Anybody that offers is taken, and good and bad alike are insecure in their positions. The people are tired of supporting their lazy Buddhist priests, and welcome the transforming of the temples into schoolhouses.

The Chinese are naturally a self-centered people, caring only for their own

family or province at most. Mr. Hartwell was once coming in a boat down the Min River, which is full of rapids. On a bare rock in the midst of the stream were three men whose boat had capsized, and they were begging for help. Mr. Hartwell supposed, of course, his boatmen would rescue them, but they went past as though they had heard nothing, and remonstrance was in vain. "They belong to another clan" was their only reply.

Not long ago the Chinese in New York Chinatown were sending aid to the suffering Jews in Russia. One day these same people took to the Mayor's office \$2,700 for the relief of the San Francisco sufferers, stipulating that it be used not for their countrymen exclusively, but for any who need it. It seems returning good for evil in view of the treatment they have received on the Pacific Coast. What an influence we might have if every Christian in name were a Christian in deed! A wealthy Chinese in San Francisco, dressed in his rich Oriental garb, was crossing a muddy place in the street on a board that had been placed there. Some hoodlums tipped the board, landing him in the mud. On regaining his feet, the Chinese said, "You Christian, I heathen. Good morning." Of course they are likely to think that all persons in a Christian country are Christians.

A copy of the New Testament was given to the Empress Dowager on her sixtieth birthday, November, 1894. It is printed in large, clear type with border in gold leaf on each page, and has solid silver covers embossed with a bamboo design. Nearly 11,000 persons in 29 missions contributed to it. It was carried in a beautiful case by British and American ministers to Chinese officials, who in turn delivered it to her majesty. In acknowledgment of this attention the Empress sent gifts to 22 lady missionaries who had been prominent in the movement. The matter created a great stir. The Emperor sent to the American Bible Society to procure other copies of the Bible for himself, and he is known to have read it. Now we read of the gift from the Empress for the San Francisco sufferers—\$50,000 for the general relief, \$20,000 for her own countrymen.

What do you think of the only woman's daily paper in the world being published in Peking? It is a small sheet and only a few months old, and edited by a woman. It gives current events, talks against the use of paint and powder on the face, and gives good advice, generally. The women are eager to get it. This story was told in it: "The people of a village tore down a temple, remarking, 'If the gods are real, they will punish us inside of three days.' Nothing happened, so at the end of three days they tore down another."

The *Woman's Daily*, just after the feast of the moon, gave various facts about the sun and moon, and advised the women not to burn incense to them, but to worship the God who made the heavenly bodies.

Miss Russell, of the Bridgman School, Peking, says the Chinese women are at present progressing faster than anything ever known in Japan. The pity is that they are likely to copy everything foreign, the bad as well as the good.

Prison reform has started in China. In Tientsin, and no doubt elsewhere, prisoners formerly starved unless fed by their friends. They are now properly fed, and are being taught trades. The jailers used to beat them unmercifully in the hope of being bought off by the family of the prisoner.

Some of the streets of Peking are being macadamized. The wealthy Chinese are beginning to make use of the telephone. One man remarked, "The telephone is so intelligent; it has been in China only a few weeks and speaks Chinese as well as English."

The Chinese have seen the great success of Japan in its war with Russia, and the respect she has gained from other nations. Now China concludes that a large and powerful army will make China powerful. The Chinese editor of a San Francisco paper expresses it in this way, "China is preparing to be a great nation by learning to kill the largest number of men in a given time with the least loss and expense to herself."

Dr. Sheffield declares that even the written language of China "is now bending and rocking like trees in a heavy wind." There are not simply new combinations of words, but new idioms and new forms of expression. A young Chinese reformer has invented a system of writing their language in shorthand. The translations of Western books cannot be printed fast enough to keep up with the demand. Foreigners in China say they hold their breath to see these changes and wonder what next.

As we recount these changes are you thinking that China now needs nothing more? She is at last aroused from her sleep of centuries and can look out for herself? They see clearly that while she has been sleeping the white man has been up and doing, and she has only to bestir herself and catch up? Just adopt the many things which others have discovered and invented? Then you are practically saying that your religion means nothing to you; that a people needs science and material prosperity, nothing more. If over and above everything else we need Christianity, then Christianity is what, over and above everything else, China needs. The fact is that the problem of China's reformers seems to be how to reform their country without Christianity; how to get Western science and material progress and at the same time avoid the foreigners' hated religion. Good authority says there is persistent opposition in North China to Christianity. Officials show animosity toward Christians, often beating them if they mention Christianity. In spite of some evidences to the

contrary, the belief is that this opposition emanates from the palace. The school holiday has been changed from Sunday, seemingly with the intention of shutting out Christian teachers. Now the holiday comes on the fifth, tenth, fifteenth, etc., of the month.

The people are losing faith in their own religion, and unless true religion takes its place what is left for them but atheism or agnosticism? Dr. Ament says, "Unless Christianity comes to the rescue we shall see that monstrosity in history—an awakened intellect and a depraved, revengeful heart."

At present the work of the missionary in China is not so much to convince the people of the worthlessness of their idols and of their worship, for Chinese editorials are decrying false gods and bound feet. Their work is not now to tear down the old, but to build up the new; the old is crumbling of itself. The danger is that the people become agnostic and critical, doubting all religions alike.

Never was such an opportunity in the world's history, but the dearth of money to carry on the work is appalling. Young men and women stand ready to undertake the work, but there is no money to send them. Chinese young men and women have been educated in our mission schools to help in this work, and can reach their people better than any foreigner can, but there is no money to feed and clothe them while they work. We cannot hope ever to send missionaries enough to any country to evangelize it. The deliberate plan is to teach the most promising to teach others, and they in turn to teach others, an increase in geometrical ratio. Now we teach the first handful with great expense and labor, and then stop for want of funds in this the most prosperous time the Western world ever knew.

Christians, save a very few, are too busy with other things to give any thought to the situation. Our problem seems to be to do all we can ourselves, and then see if by tact and prayer and perseverance we can make others see the great privilege.

Not long ago I met a young woman, a Jewess, who had become a Christian. Her every thought is what she can do to spread the gospel. She says, "There are so many things I can do without, I want to do more this year than last." Cast out by her own family she earns her own living and keeps a little home. She gives board and lodging to a worker in New York Chinatown, teaches classes of Jewish boys on Sunday, and is helping in the regular work of our New York State Branch.

"So much I find I can do without." How seldom we find that spirit. Too often there is a sort of peevish wail because asked to help so many causes, saying, "There is something all the time for our money." That is

true, and it probably will be true until He whose right it is shall reign from sea to sea and from shore to shore. What more can we do to make others see their opportunity and privilege, and join hands with us?

Rev. Paul L. Corbin, missionary in Shansi, China, wrote recently: "For every expression of genuine sympathy we receive God knows we are grateful. And yet we feel that you, the Congregational churches of America, have no right to ask us to make sacrifices you are not willing to make yourselves. You have asked us to retrench, save, make no advance. Do you propose yourselves to stand still or retreat, that you send such a cry to us? Let the question take a practical aspect. Will there be fewer stained glass windows put in the American churches, fewer organs built, a smaller number of high-priced singers hired this year, that you say we can expect no reinforcements, no advance in appropriations? Or do you propose to sit at ease in Zion while we, trying to carry out the last will and testament of our Lord, must eat the bitterness of opportunity unmet? Jesus has bidden you as he has bidden us—go! What does he who wore the crown of thorns for the seventy millions in mission fields, for whom the Congregational churches in America are responsible, think of such disobedience?"

Missionary Letters

EAST AFRICA

Miss Julia F. Winter, a teacher at Mt. Silinda, finds much that shows a pitiful need of missionary teaching:—

WE found a dear little girl at one of the kraals the other day. She was only about eight years old, and was dressed in a single drape, bound skirt-like about the waist and surmounted with many strings of beads, worn like a belt. At our request she came bashfully into sight from her hiding place behind the hut, but our questions in Zulu brought no response except a smile and a flutter, as if hesitating between the impulse to flight and the fascination of the strange white beings. Then I tried my feeble Chindau with complete success. To "*Zina rako ndiani?*" (Your name it is who?) she promptly replied, "I am Zwapano." (Whistle through the upper teeth when you say Zwa!) "Who is your father?" She named a man of a distant kraal. "But why are you living here?" "Because I am the wife of Pezulu; my father sold me to him." We could not believe it. Pezulu, the owner of the kraal, is an old man with several wives, and grandchildren playing about. A boy of fourteen came up just then and verified her words. "But do you not mean," said one of us, "that she was bought

for Muushi" (the oldest unmarried son). "No," repeated the boy, "she is my father's wife." Later the old Mai herself, the head wife, told us the same thing. The worst of it is that this is no uncommon case, but there are many child wives. The English law says that no girl shall be married without her consent, but the sad thing is that many a girl, when she comes to an age when she can think for herself, and realizes her wretched condition, is told that she gave her consent years ago, and it is now too late to complain. We have instructed our delegate to the conference of Rhodesian missionaries at Salisbury to bring this matter up with a view to petitioning the government to make a law limiting the age at which a girl can be married. We also petition for the abolition of the practice of selling children altogether.

I saw a pathetic sight not long ago. A man and his wife came to the doctor one day bringing a little deaf and dumb boy only three years old. A severe attack of fever two years before had left him stone deaf and utterly blind. It was piteous to see his helpless struggles to be understood, and to know that not only could the doctor do nothing for him, but that there is no place to which he might go to have light let in to his close-veiled mind and soul.

I wish to urge once more, if you will excuse this constant begging, that our request for another woman may be kept in mind until that time when someone shall be led to offer herself for this work.

Miss Seibert, who reached Natal in the early summer on her way to Umzumbe, gives us a pleasant picture of her first days in South Africa:—

I am saying *Saku Bona* to a beautiful sunrise and beautiful birds with black wings. This is a wonderful place. The view from Mr. Ransom's front veranda embraces hill and dale for miles and miles, with pretty mission buildings or distant kraals, with a fine stretch of ocean, with a tree that has no leaves but no end of glorious red blossoms, with orange, lemon and paw-paw trees, with cacti, palms and wild bananas, and many strange plants that I never before have seen or heard of.

And how nice it is to be here and be so heartily welcomed by the missionaries, and what fine men and women they are. I realize what a busy life it is. This is vacation time, and yet there is so much for each to do, that even I, a comparative idler, am surprised when the night comes and wonder where the day has gone. Mr. Taylor is devoting every spare minute of his time to his Zulu class, which consists of Mr. and Mrs. Maxwell and myself as beginners, Mr. and Mrs. Le Roy and some of the others as advance pupils. Mrs. McCord met me at the boat, and how splendid did the Stars and Stripes appear to me as she waved it. I spent a few

delightful days at her home, and in spite of the fact that war has called Dr. McCord to the front and left brave Mrs. McCord and Mary, Jessie and wee, fat, merry Laura home to look forward with anxiety to news from him, in spite of this, it was such a happy home. Mrs. McCord undertook to teach me while at her home along with some Scotch missionaries, and it is hard to tell which is the better teacher, she or Mr. Taylor. Both are "best." I have to catch up with the Maxwells, and I am studying as hard as is possible for one of my easy going temperament. . . .

I am now at Inanda and am so glad I came. I am thoroughly enjoying my coming even as a visit to this beautiful new teachers' home, where I meet so many of the other missionaries, and where the whole station, buildings and scenery, are an ever new treat. But best of all I am glad I came so that I could see the native teachers at a regular conference just as we would have at home. Of course it is all new to them, but it cannot help but be of untold value to them, for it helped me I assure you, the splendid talks of Miss Hart on method, of Miss Phelps on Bible study, the lectures of Mr. Taylor, Mr. Plant and Mr. Mudy.

I have heard a sermon in a heathen kraal. It happened as Mr. Ransom took me to Amanzimtote, an ox-cart ride full of new sights and sounds, and ending in a glorious welcome by the other missionaries. Mr. Ransom had the driver stop, and we stooped low and entered the hut. The family were at breakfast, and first Mr. Ransom had them show to me as a newcomer their home, their forked stick pillow and their fire; then he told them in Zulu who I was and what missionaries came to teach. Thanks to Mrs. McCord's coaching, I could understand much that he said, but it was his manner that impressed me most. I am so thankful that I am placed in his home during my studies. Oh, the limitations of letter writing! I have so much to tell you but must stop.

INDIA

Mrs. Bruce, of Satara, speaks of the revival near her:—

At an examination of the Bible women one of them reported on the revival at Punditabai's, as she had witnessed it within the last few days. She told simply and earnestly that the spirit of prayer was so pervasive that all her prejudice began to give way and she felt like joining with the others in supplication.

The Lord is teaching his people by new methods, and European workers are visiting Khedgam to see what is in this great revival. One lady wrote that, when reading the third chapter of Exodus (where Moses says he would turn aside to see the secret of the bush burning, but not consumed), a mes-

sage from God to her made her feel that she should change her plans so as to include a visit to Pundita Ramabai's, and she is probably there during these last days of June to witness the spiritual monsoon of which we hear.

We are all thankful for the abundant early rain which has put courage into the hearts of the people. A friend in another part of the Bombay Presidency wrote so aptly concerning the change of seasons and the "rain" of the Spirit that I will venture to quote a few sentences. He says: "We are thankful to be well here and to have had excellent rain. What a difference it makes to the place! So may the outpouring of the Spirit cause change. The man of the world has eyes only of flesh, and his vision is limited by matter. He sees the effect of the Spirit; but puts the wrong cause thereto. He draws comparisons from his natural science and tries to apply human wisdom to unravel divine mysteries. Here is the patience of the saints, whose position to the world is illogical—who see fools living by faith, not by sight, who endure as seeing what cannot be seen (by natural eye)! First the natural, then the spiritual; but how few care for the things of the Spirit, and yet how beautiful is the fruit."

TURKEY

Miss Platt's letter from Harpoot makes us wish we had more such schools and such teachers:—



MISS MIRIAM V. PLATT

The kindergarten is very popular among the children of the vicinity and nearly every day these last weeks we have had wee visitors from two years old to five. Soon anxious mothers would come, hunting for their runaway children and saying, "When will you receive my child as a pupil? I can't keep her at home at all, she loves the kindergarten so." I have a long list of applicants for next year already. We had our closing entertainment on Thursday, June 21. Twenty little ones received diplomas. We had two donkey loads of oak boughs to trim with. They come from the mountains. With potted plants in the windows it looked quite like a garden. Next year, you know, I plan to use an adjoining room for a second kindergarten for thirty children. The training class girls will teach it, so the only expense will be for materials to furnish it.

The Turks in Mezereh talk very definitely about a kindergarten now, and have rented a room and authorized me to purchase supplies for them. I shall not really believe it till I see it.

The people in the out-stations are eager for kindergartens. I have had calls from the brethren of three places begging me to save them one of my girls as a teacher for next year. They will help, of course, in the expense

as much as they are able, and I hope by next year we can have money to help them.

EASTERN TURKEY

From the report of Mt. Holyoke School, Bitlis, for 1905, written by Miss C. E. Ely:—

The system in vogue in school, that the older girls each have special oversight of one or more of the younger scholars, helps very much, developing thoughtfulness and motherly care on the one hand, and on the other affords much help in the details of every-day school life. Circumstances during the past year have not favored much touring. Had it been feasible to visit outlying districts as much as was done in earlier years, doubtless the number of pupils would have been larger. Many parents have an ardent desire to educate their daughters as well as their sons, but great and increasing poverty forms a sad hindrance. For many years effort to promote self-support was in good measure successful. At one time more than half the scholars were self-supporting, but of late years the number has gradually diminished, until now less than one fifth pay all their expenses. Business conditions have been so paralyzed by the great poverty in these parts that large numbers of merchants and tradesmen are compelled to seek more favorable places for their enterprise. At the time of this writing a well-to-do merchant, who entirely supported his two daughters in school, has called to express his gratitude for their progress, and to say that being unable to make a livelihood here he expects to remove to another city by the next week's caravan. Thus after less than two years in school these girls are withdrawn. Many similar and even more extreme cases might be given. "Verily, the poverty is at its lowest ebb." Day schools in remote wards of the city are much reduced in numbers and efficiency. Three have been discontinued, the teachers having gone to the United States. One excellent school, taught by an undergraduate, has been suppressed by the authorities. Now three day schools are continued. A few girls are also taught in families, where no special school organization exists. Schools in several villages of our field have also been closed in like manner.

A MOTHER in the Hawaiian Islands saw a great Sunday-school celebration where thousands of children were marching in holiday attire. She beat her breast and moaned in distress: "Why didn't the missionaries come before? These hands are stained with the blood of my twelve children, and not one of my own flesh remains to rejoice with me to-day. Why?"

JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

Helps for Leaders

POSSIBILITIES OF THE THANK-OFFERING MEETING

BY MISS KATE G. LAMSON

Do we fully realize in this our day the richness of the grace of gratitude? And do we further realize the still deeper richness that lies in the expression of gratitude? The purpose of this brief paper is to make an earnest plea that the thank-offering meeting, with its sweet and sacred lessons, be not withheld from the year's course of work as planned for either the young ladies or the children. A missionary meeting furnishes large scope for suggesting to the unmindful heart some of the common blessings of almost every life in this favored land which are by no means world-wide possessions. Said one missionary on returning to her field, "I envy you one thing here as I go back—fresh air." Her work lay in a locality where the air was lifeless, debilitating. Moreover, when there she is surrounded by social conditions which render it unsuitable for a woman, unless belonging to one of the lowest classes, to walk through the streets, so making all exercise impossible. Teach the young people to return thanks for sunshine and fresh air, for freedom to enjoy those great blessings, for security in the home, for Christian love and tolerance sweetening and simplifying all of life, for our wonderful resources when relaxation becomes so desirable in the midst of overburdened days, the public libraries and art galleries, the concerts and the lectures all opening to us ways of escape from care, the free intercourse with friends made possible by Christian civilization. Use the matchless opportunity provided by the thank-offering meeting to draw the sharp contrast between our lives, so crowned with blessing, and the barren waste which constitutes life here and that which is to come for the millions of women and girls in the darkened lands. Press home the question, "What have they in place of the good things enjoyed daily by me?" The sharpness of the contrast will furnish texts enough for each thank offering as it is brought into the meeting, and will kindle in each heart present a flame of gratitude for our own mercies, and of desire to reach out helpful hands to those so much less favored than we. That the exercise of gratitude is a duty owed to God no Christian will deny. The Bible teaches it, our hearts

acknowledge it as a gracious and reasonable service. To the joy of gratitude we are less keenly alive,—to its power to put us in touch with the loving heart of God, to enrich our souls, to broaden our spiritual horizons. Just as it is well to have stated seasons of prayer, so it is well to have a definite time for the expression of gratitude, and this our thank-offering gives. If older Christians are so helped by its observance, let us see to it that this important factor in the soul's development is not denied the young disciples who look to us for training in Christian service.

OUR WORK AT HOME

The Story of a Mite Box

BY MISS HELEN L. MOODY

MRS. GRAHAM'S library was always a pleasant room, and when the rays of the late October sun shone through the broad western windows, leaving a path of golden glory in their wake, it was a most delightful place in which to stay. It was one of those perfect Indian summer days, when every now and then above the rustle of dry leaves we hear Dame Nature softly whispering that summer is not quite over, even though snowflakes are so near. Yet there was a touch of winter in the crisp, clear air that made the cheery wood fire snapping briskly in the open grate not unwelcome.

Mrs. Graham sat by the window apparently watching the quick movements of her little daughter, who was having a fine romp on the lawn with a great St. Bernard. As Mary made a last futile attempt to persuade Bowzer to jump over a stick which she was holding as high as her chubby arms would reach, and then threw down the stick in disgust, a faint smile crossed the mother's face, but quickly made way for the troubled look which it had momentarily displaced. A sigh escaped her lips as she looked at a hideous, bright blue mite box which stood upon her writing desk, looking strangely out of place amidst the perfect harmony of dull reds and soft olives and golden browns.

Two years before an epidemic of typhoid fever had robbed her of the kind, brave husband, who had made her life one round of happiness, constantly shielding her from everything hard or unpleasant, and she and little Mary had been left alone. Her life had been so bound up in his that at

first it seemed almost impossible to live without him. She was wholly unreconciled to her loss, and the sight of the innocent thank offering box aroused afresh the bitter grief which she had tried to put from her.

She had been a persistent home body during her widowhood, and now she wondered how she had been persuaded to attend the missionary tea at which the mite boxes had been distributed. It seemed a very simple matter to promise to put a small offering into the box whenever she felt especially thankful for anything, and then bring it to the Grace Street Church on the last Friday of October. Yet the appointed time was only one day distant, and this poor perplexed woman could not think of one single blessing for which to offer thanks. Of course she might consider the privileges common to all women of this Christian land, or her well appointed home, or numberless other benefits as worthy causes for thanksgiving; but she was too honest to pretend to be grateful for things toward which she was utterly indifferent. What happiness was to be derived from a home where everything was a continual reminder of the thoughtful one who had planned it for her pleasure, when Lester Graham was not there to share its comforts? Even little Mary could not be called an undisguised blessing; for whenever Mrs. Graham looked upon the big blue eyes and smiling lips of her daughter, the child's resemblance to her father awoke in the mother's heart a fresh sense of loneliness.

What to do Mrs. Graham could not tell. She would not fill the mite box, letting every coin represent gratitude she did not feel; still it would be hard to send it back empty, for not everyone would understand the motives of her heart. Some might even think her purse strings were held too closely to allow any of her substance to enter the Lord's treasury, and that was a sin of which she could not bear to be accused. However, thinking seemed only to aggravate matters, so she decided to dismiss the subject from her mind, hoping against hope that some solution of the problem would come ere the morrow. Come it did, and in a very unexpected way.

They tell us that day dreams are the only ones which ever affect our lives. Nevertheless the answer to Mrs. Graham's question came in a dream. As she slept she thought an angel stood beside her, and said: "Woman, hast thou nothing for which to thank thy Maker; are health and strength unworthy of thy gratitude? Thy home, thy life of ease, thy little daughter, are not all these sufficient to call forth one word of praise to the Giver of them all? And canst thou say nothing in appreciation of the gift of his dear Son? As thou dost not count thy mercies now, they shall be taken from thee, not all at once, but singly, that thou mayest realize the full value of each one. Little Mary shall be the first one." And as the last word was

spoken, the white-robed figure, bearing in its arms the form of the sleeping child, faded slowly from her sight. It seemed as though a new day had dawned and she must rise and go about her usual duties without that dear companion, her grief made more poignant by the ever recurring thought that but for her own thanklessness this new sorrow might not have been. She felt then indeed there was no cause for giving thanks.

Again appeared the angel saying: "Since thou dost so lightly esteem home and wealth, they too shall be taken away, and thou shalt earn thy bread by the sweat of thy brow." Again she blamed herself for not having appreciated these blessings until they were gone, and again she wondered if there were any lot more miserable than hers.

Yet worse was to come when the white-robed figure appeared, telling her that she was to be deprived of health. And in her dream she thought she had a cruel cough, which was slowly stealing her life away, till she wished that death would come to free her from the poor, pain-racked body.

At last came the angel of death, speaking thus: "Since thou dost place so low a value upon thy life, thou must give that up also, and I am sent to take it from thee." She cried aloud for mercy, that only one more opportunity might be given her; but stern and unrelenting came the answer, "Since thou didst scorn thy blessings, they are no longer thine."

At that she awakened, and as her eyes rested upon the familiar objects of the room and the glory of the sunrise which had never seemed half so wonderful before, she knew it was a dream. It seemed so good just to be alive that she breathed an eager prayer of thanksgiving, when she thought of Mary, fearful lest the angel's first message might be true after all. Then she looked and saw the child waiting in the doorway for her morning kiss, all fresh and rosy like the dawn, and the mother's heart was filled with gratitude too deep for words.

As soon as she was dressed she ran for the thank-offering box, her hands filled with silver and gold, feeling that no baser metal could be a worthy gift to Him who is the source of all good. And lo, the box was full. As she broke it open, out fell pennies, nickels, dimes and even a few quarters.

(To be concluded.)

Our Daily Prayer in November

THE mission of the American Board to Mexico, our next-door neighbor, has five stations and 58 out-stations; six ordained missionaries with their wives, and six single women carry on the work with the aid of 25 native

helpers; more than 1,200 communicants form the 22 churches, one of which is entirely self-supporting. Eight schools give instruction to over 500 pupils, and 37 Sunday schools enroll 1,360 eager students. Could we follow the daily life of Mrs. Howland and Mrs. Wright we should find it filled with a multiplicity of cares and Christian service. To make the home, to teach in Sunday school and perhaps on the week days, to lead the women's meetings, to visit the sick and the poor, to befriend and partly mother many young men who are students in the Colegio Internacional, are some of their regular duties. To these many special occasions bring special additions.

Miss Gleason and Miss Matthews carry on the Instituto Corona, a boarding school for girls, which had 110 pupils last year. After a long and dangerous illness Mrs. Eaton has regained a fair degree of health, and she has resumed her work for native women and children, and all lines of activity are stronger for her presence. Ill health has compelled Miss Hammond to lay down, most regretfully, her work in the Colegio Chihuahense, a girls' boarding and day school, with 109 pupils. Miss Long, assisted by several native teachers, is now carrying the heavy care of the school. Mr. and Mrs. Jamison have resigned their missionary connection. Miss Prescott carries on a thriving day school and Miss Dunning leads a growing kindergarten. The work of both could be indefinitely extended could their means be increased. Mrs. Wagner, busy with many home cares, finds many ways to help the native women, whose ignorance needs the light. Mrs. Hahn is gaining the Spanish language, in which most of our work in Mexico is done, and already conducts meetings when necessary.

Turning to Western Turkey we find Mrs. Tracy at Marsovan, the center of a wide circle of women and homes among the poorer people, to whom she has for many years brought the help of the gospel. She also makes "frequent visits to the hospital, where she finds opportunity for much direct missionary work with those who are unable to read, and often too ill to enter much into conversation." This girls' boarding school at Marsovan is the educational center for a district of 30,000 square miles, and its helpful influence is beyond measure. The number of pupils last year was about 150. Miss Cull has been obliged by uncertain health to return to America. Miss Willard stands at the head of the school, with multifarious cares. Miss Platt has charge of the music department. Miss Mills teaches in the Collegiate Institute for girls in Smyrna. Mrs. Riggs has given much time to the orphanage, but in the spring that was discontinued. Some of the orphans have come to self-support; some have gone to the orphanage at Sivas; some have joined the boarding school; some have found homes in good families—all are well cared for. Mrs. Riggs did much to help the sufferers by the recent fire, and now she gives much attention to work for

women. Mrs. Smith is matron of the college, having careful supervision of rooms, dormitories, kitchen and dining room. The boys all find in her a real mother, and often come to her for sympathy and advice. Mrs. Riggs finds her time mostly filled with the care of her own little children, but to make a happy home for a missionary is to double the value of his work.

Mr. White is a professor in Anatolia College, and Mrs. White works shoulder to shoulder with him for the young men. During the past year she has taught one of the classes, thus gaining direct touch with the students, and many testify to the spiritual help she has given them in her home. Mrs. Elmer has joined the staff at Marsovan since the Calendar was prepared, and finds her time well filled with the care of her household and the study of Turkish. Dr. Carrington is just opening a greatly needed training school for nurses, and Mrs. Carrington will find many ways of service in connection therewith. Mrs. Getchell finds her chief work among the boys of the preparatory department, of which her husband is principal. The ages of the lads who come to the home range from twelve to fifteen years, and they turn often to Mrs. Getchell for a mother's help. Miss Ward is a teacher in the girls' boarding school.

About one hundred children have gathered in the two kindergartens which Miss Burrage has managed, and she has also had a training class of five. Mrs. Fowle does much for the women about her, guiding a prayer meeting weekly and a mothers' meeting every month.

Mrs. Chambers shares the labors of her husband, who has charge of the important school for boys. An article in our October number tells of a little harvest of their seed sowing. Mrs. Allen has five little children; do we need to ask how she spends her time? Mrs. Baldwin, whose delicate health prevents much active labor, still keeps in close and helpful touch with many who were formerly her pupils. Miss Allen, with Miss Powers, has charge of the girls' school, which has about fifty pupils.

The work in Africa is so important and the need so great that we must often bring it to the Father for his help and blessing. Mrs. Fay has done much in kindergarten work, finding the dark-skinned little folks as teachable and as lovable as the white. Miss Campbell's work is teaching. Miss Stimpson has come to this country for her furlough, and her friend, Miss Arnott, while still new to the language, must take a large share of her work. Mrs. Sanders has had charge of all the medical work at the station, as Dr. Wellman, with his family, have removed to Elende, where new work has been begun.

Prayer for Women's Missionary Meetings

A prayer written on request by the Rev. W. L. Phillips, D.D., for the New Haven Branch, W. B. M.

ALMIGHTY God, our Father, we worship thee as the all-wise and all-loving; to thee we make our confessions and offer our praises.

We thank Thee for that great redemptive purpose which has never

wavered through all the ages, and which has found expression in the message, in the coming of our Lord, and in the teachings of thy Spirit moving men to love and service.

We rejoice in the missionary spirit, which, wakened at Pentecost, has sent consecrated men and women into every land proclaiming the glad tidings. We rejoice in the triumphs of the Cross, in the inspirations which come to us from the record, in the call and the opportunities which beckon us.

We thank thee for woman's part in the great work, for the martyrs who have sealed their testimony with their blood, for the evangelists and teachers and physicians who in love of the Christ and of the truth have enlarged and enriched the kingdom by their sacrificial service. We thank thee for the loyalty of the Christian women of America whose hearts the Spirit has touched, for our own Board and for the work thou art permitting us to do.

We beseech thee to bless us, bless the American Board and all the agencies of the Church universal. Bless the missionaries and the mission fields. Bless all the women of our churches, inspire them with the Christ spirit, give them faith and courage and devotion, teach them how to pray and how to give, then accept the offering we make, and sanctify it to the world's redemption.

We pray for the extension of the Kingdom, for the quickening of all believers, for the salvation of the nations. We pray "that we may count all things but loss that we may win Christ and be found in him," not empty handed but having sheaves to lay at his blessed feet.

(The Lord's Prayer.)

Suggestions for Auxiliary Meetings

TOPIC FOR JANUARY

CHAPTER II OF CHRISTUS REDEMPTOR

SAMOA, TONGA, MICRONESIA

WE Congregational women may wisely reserve Micronesia and our work there for a later meeting after we have finished the text-book, and give our attention now to Samoa and Tonga.

A map lesson should begin the study of these island groups. Show the relative positions of the Hervey group, from which John Williams sailed to Samoa, the Tongas and Samoa itself. The article on page 483 of this number, with its illustrations, shows the natives in their primitive condition. We should learn of the wonderful devotion and efficiency of those natives who themselves became missionaries as told in *The Islands of the Pacific* and the *Heroes of the South Seas*.

Someone who loves the books of R. L. Stevenson will delight to tell the story of his life in Upolu, and the meeting may well close with the following prayer which he wrote:—

"We beseech thee, Lord, to behold us with favor, folk of many families and nations gathered together in the peace of this roof, weak men and women subsisting under the covert of thy patience. Be patient still; suffer us yet awhile longer—with our broken purposes of good, with our idle endeavors against evil; suffer us awhile longer to endure and (if it may be) help us to do better. Bless to us our extraordi-

nary mercies; if the day come when these must be taken, brace us to play the man under affliction. Be with our friends, be with ourselves. Go with each of us to rest; if any awake temper to us the dark hours of watching, and when the day returns, return to us, our sun and comforter, and call us up with morning faces and with morning hearts—eager to labor, eager to be happy, if happiness shall be our portion—and if the day be marked with sorrow, strong to endure it.

“We thank thee and praise thee; and in the words of him to whom this day is sacred, close our oblation.” Our Father which art in heaven, etc.

Annual Meeting of W. B. M.

THE Annual Meeting of the Woman's Board of Missions will be held in State Street Church, Portland, Maine, Wednesday and Thursday, November 14 and 15, 1906. A meeting for delegates will be held on Tuesday, the 13th.

The ladies of Portland will be happy to entertain delegates appointed by Branches and women who have ever been under appointment as missionaries by the Woman's Board or the American Board. All such desiring entertainment are requested to send their names, stating what they represent, to Miss Jean L. Crie, 79 State Street, Portland, before October 8. Any wishing to secure accommodations at their own expense may also apply to Miss Crie.

The usual reduction in railroad rates on the certificate plan has been secured.

Woman's Board of Missions

Receipts from August 18 to September 18, 1906.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bangor, M. L. C., 5; Norridgewock, Coll. at Woman's Miss'y Meeting, 1.25, Aux., 3.80; Searsport, Aux., 13.05; Skowhegan, Woman's Miss'y Union, 20.75; Thomaston, Aux., 4; West Brooksville, Coll. at Miss'y Meeting, 2.46. Less expense printing reports, 27,

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Income of Abbie Hart Chapman Fund from November, 1905, 27.67; Cumberland Centre, Aux., 10.50; Denmark, Prim. S. S., 2, Gardner, C. E. Soc., 2.55; Litchfield Corner, Aux., 9; Portland, Second Parish Ch., C. E. Soc., 25; Watford, Aux., 6.25, C. R., 3.75. Less expenses, 2.36,

23 31

84 36

Total,

107 67

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Alstead Center, Ladies' Circle, 3; Atkinson, Aux., 20, Flowers of Hope M. B., 9, C. R., 1; Barrington,

Aux., 14.34, C. E. Soc., 5; Bath, Aux., 11; Bennington, Aux., 12; Boscawen, Aux., 6.50; Brentwood, East, Aux., 8.04; Candia, Candia Helpers, 5; Chester, Aux., 15; Claremont, Aux. (50 of wh. to const. L. M's Miss V. C. Marsh, Mrs. J. F. Wathen), 69.27; Concord, Aux., 11, South Ch., Wednesday Evening M. S., 10; Concord, West, Aux., 8; Dunbarton, Aux., 8.50; Frankestown, Aux., 10; Goffstown, Aux., 26.65; Greenfield, Aux., 12.35; Hampton, C. R., 10, Whatsoever M. C., 5; Hanover, Aux., 55; Henniker, C. E. Soc., 25; Hinsdale, Aux. (to const. L. M. Mrs. M. S. Leach), 25; Hudson, Aux. and C. E. Soc., 10.62, Happy Workers M. B., 4.38; Jaffrey, Aux. (with prev. contri. to const. L. M. Mrs. Caroline H. Cutler), 13.50; Keene, Court St. Ch., Aux. (25 of wh. to const. L. M. Mrs. B. S. Mathes), 30, First Cong. Ch., M. B., 5; Kensington, Aux., 2.50; Laconia, Aux., 26.50; Lancaster, Aux. (of wh. Mrs. Clara Howe, 30, C. R., 14), (to const. L. M's Mrs. Ellen Billings, Mrs. Clara Howe), 50; Lebanon, Aux., 51.80; Lebanon, West, Aux., 36.50; Lisbon, Aux., 18; Littleton, Aux., 50; Lyme, Aux., 53.50; Manchester, First Ch., Aux., 116.25, Wallace M. C., 7, C. R., 3,

Franklin St. Ch., Aux., 150, South Main St. Ch., Aux., 17; Marlborough, Aux., 6.80; Mason, Aux., 7.80; Meriden, Aux., 25; Merrimack, Aux., 28.61; Mont Vernon, Aux., 2; Nashua, Aux., 28.95, Pilgrim Ch., Y. L. M. S., 10; New Boston, Aux., 10; Newfields, Aux., 10; Newport, Little Lamplighters, 5; Northwood Center, Aux., 15; Orford, Busy Bees, M. B., 2.50; Penacook, Aux., 50.50; Piermont, Homeland Circle, 8; Plymouth, Aux., 25.35; Portsmouth, Aux., 65; Raymond, Aux., 9; Rindge, Aux. (25 of wh. to const. L. M. Mrs. Elvira J. Hale), 30.51; Rochester, Aux., 25, Y. L. M. S., 7; Seabrook and Hampton Falls, Aux., 8; Stratham, Aux., 12.50; Walpole, Aux., 32; Wilton, Aux., 13; Winchester, Aux., 16. Less expenses, 14.75, 1,469 97

VERMONT.

Vermont Branch.—Mrs. C. H. Stevens, Treas., St. Johnsbury. Ascutneyville, 5; Bakersfield, 5.25; Barnet, 18.50; Barton (with prev. contri. to const. L. M. Mrs. E. W. Barron), 18.35; Barton Landing, 26; Bellows Falls, 28.15, Mt. Kilburn M. S., 20, M. C., 4; Bennington, 25; Bennington, North, 22; Benson, 11.90; Berkshire, East (with prev. contri. to const. L. M. Mrs. Alfred S. Sykes), 6; Bradford (25 of wh. to const. L. M. Mrs. Helen Hester Kilbourn), 31; Brattleboro (25 of wh. to const. L. M. Mrs. Charles A. Boyden), 40; Brattleboro, West, 28.83; Brookfield, First Ch., 13.50, Second Ch., 14, C. E. Soc., 5; Burlington, College St. Ch., Aux., 22.85, First Ch., 92.40; Cabot, 3; Cambridge, 15; Cambridgeport, 5; Castleton, Missy's Club, 11; Chelsea, 10, Jr. Benev. Soc., 5; Chester, 14; Colchester, 4.84, C. R., 2.40; Cornwall, 26; Coventry, 15.50; Craftsbury, North, 8.50; Danville, 26.26; Derby, 7; Dummerston, East, 9.25; Enosburg (25 of wh. to const. L. M. Mrs. Evarts Kent), 34.36; Enosburg Falls, Memorial Ch., Infant Class, 1; Essex Junction, 13; Fair Haven, 14.50; Ferrisburg, 11.80; Georgia, 14; Glover, West, 20.50; Greensboro, 12.60, C. R., 6.50; Hardwick, East, 25; Hartford (25 of wh. to const. L. M. Mrs. David Wright), 29; Hinesburg, 2.75; Iraburg, 5; Jericho, 9; Jericho Centre, 32; Johnson, 12, Infant Class, S. S., 4.50; Ludlow, 32, C. E. Soc., 10; Lyndon (25 of wh. to const. L. M. Miss Ruth M. Paris), 27.50, Buds of Promise, 12, C. E. Soc., 2.50; Lyndonville, 5, Busy Bees, 11.35 (both with prev. contri. to const. L. M. Miss Clara Graves); Manchester, 53.33, Nimble Finger Circle, 25; McIndoe Falls (25 of wh. to const. L. M. Mrs. Emily Bell), 26.50; Middletown Springs, 22.41; Milton, 11; Montpelier, 14.24; Morrisville, 10; Newbury, 70; New Haven, 5.50; Northfield, 20; Norwich (with prev. contri. to const. L. M. Miss Annie Boardman), 20.85; Orwell, 46.20, Jr. C. E. Soc., 6.45; Peacham, 60; Peru, 8.50; Pittsford, 97; Post Mills (Extra-cent-a-day Band, 2.50), 42; Poulney, East, 5; Randolph Centre, 10, J. B. Club, 50 cts., C. E. Soc., 2; Rochester, 7.40; Royalton, 10, C. E. Soc., 5; Roxbury, C. E. Soc., 1; Rupert,

20.50; Rutland, 20; Sharon, 5; Sheldon, 2.50; Shoreham, 23.04; South Hero, 7; Springfield, 100; Stratford, 14, C. E. Soc., 5; Stowe (Th. Off., 73) (50 of wh. to const. L. M's Mrs. Eunice Pottle, Mrs. Abbie Warren), 95.64, Jr. C. E. Soc., 5.16; St. Albans, 82.05; St. Johnsbury, North Ch. (25 of wh. by a friend to const. L. M. Priscilla Fairbanks Brooks), 90.25, South Ch. (25 of wh. to const. L. M. Mrs. C. S. Adams), 40.51, C. R., 2, Searchlight Club, 5; St. Johnsbury, East, 10; Theford, 21, C. E. Soc., 10; Underhill, 14.35; Vergennes, 35; Waterbury (with prev. contri. to const. L. M's Mrs. Charles Haines, Mrs. B. R. Demeritt), 16.75; Waterford, Lower, 3.25; Wells River, 8; Westford, Extra-cent-a-day Band, 9; West Rutland, 10; Williamstown (with prev. contri. to const. L. M. Mrs. E. F. Walker), 20; Williston, 10; Wilmington, 13.65, C. E. Soc., 2; Windham, 5; Windsor, 23.85; Woodstock (Th. Off., 69.15), 110.22, 2,367 94

MASSACHUSETTS.

A Friend, 25 00
Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., Reading, Lexington, Aux. (25 of wh. to const. L. M. Mrs. J. L. Norris), 111 68
Barnstable Co. Branch.—Miss Amelia Snow, Treas., East Orleans, Falmouth, Aux., 41.20; Yarmouth, Aux., 5, 46 20
Cambridge.—Friends, through Mrs. E. C. Moore, 15 00
Berkshire Branch.—Mrs. Charles E. West, Treas., 123 South St., Pittsfield, Middlefield, Mary A. Rockwood Soc., 30 00
Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield, Charlemont, 10; Greenfield, 20; Northfield, 20.52; South Deerfield, 9, 59 52
Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton, Northampton, Edwards Ch., Aux., 11; South Hadley, Mt. Holyoke College, Y. W. C. A., 625; Westhampton, Aux. (with prev. contri. to const. L. M's Miss Mary C. Edwards, Mrs. Mary Matthews, Mrs. Alice Montague, Mrs. Jennie C. Pomeroy), 25, Llanin Band, 30, 691 00
Norfolk and Pilgrim Branch.—Miss Abbie L. Loud, Treas., Lock Box 53, Weymouth, Easton, Aux., 26 00
North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton, Common, Aux., 11; Ashby, Woman's Union, 24; Ayer, Aux., 31.50; Hoxboro, Missy's Soc., 10, C. E. Soc., 10; Concord, Aux., 26, C. E. Soc., 10; Dunstable, Aux., 20; Harvard, Aux., 29; Littleton, Aux., 40; Lunenburg, Aux., 33; Pepperell, Aux., 70.42; Westford, Aux., 40, C. E. Soc., 10, 369 92
Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield, Chicopee, Third Ch., Aux., 5; Holyoke, First Ch., Aux., 26.57, Second Ch., The Arinsha, 10, C. R., 13; Ludlow Centre, Dau. of Cov., 15; Monson, Aux., 77; Wilbraham, Aux., 5, 151 57
Suffolk Branch.—Miss Lucy K. Hawes, Treas., 27 River St., Cambridge, Somerville, Broadway Ch., Aux., 9.42, Martha

E. Whitaker Memorial, 10, Winter Hill Ch., Aux., 15,	34 42
Whitman.—"In His Name"	3 05
Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Barre, Aux., 20; Blackstone, C. E. Soc., 5; Holden, Aux., 20; Milbury, Second Ch., Aux., 88; Rutland, Woman's Union, 6; Winchendon, North, Aux., 37.65; Worcester, Hope Ch., Aux., 12, Park Ch., Extra-cent-a-day Band, 2.96, Union Ch., Aux., 30,	221 61
Total,	1,784 97

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas., 99 Summit St., Pawtucket. Barrington, Bayside Gleaners, 60; Carolina, Mrs. Mary L. Tinkham, 10; Central Falls, Aux. (Easter Off., 24.30), 87.25; Peacedale, Aux., 160; Providence, Beneficent Ch., Beneficent Dau., 63, Central Ch., Miss Kimball's S. S. Class, 13, Prim, Dept. S. S., 8, Pilgrim Ch., Aux. (25 of wh. to const. L. M. Mrs. Eulma H. Arnold), 50.39, Laurie Guild, 30, Little Pilgrims, 30, Plymouth Ch., Aux., 19, Dau. of Cov., 10, Morning Stars, 32.95, Inter, and Jr. C. E. Soc., 2, C. R., 3.25; Riverpoint, Miss Emma E. Greene (a birthday off. in memory of Rev. Fred. H. Adams), 5; Riverside, C. E. Soc., 1; Woonsocket, Globe Ch., Pro Christo Soc., 10, C. E. Soc., 11, C. R., 7,	612 84
Watch Hill.—Mrs. W. H. Haile,	100 00
Total,	712 84

CONNECTICUT.

Eastern Conn. Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. A Friend, 6; Goshen, Band of Workers, 10.10; Griswold, Aux., 1; Hampton, Aux. (with prev. contri. to const. L. M. Miss Cynthia Ann Hammond), 20.45; Lisbon, Ch., 10, Aux., 32 (both with prev. contri. to const. L. M's Miss Nellie S. Carpenter, Mrs. Frank Knight); Plainfield, Cong. Ch. and Mission Reading Cir. (to const. L. M. Miss Ellen B. Lynch), 25; Stonington, Second Ch., Aux., 9.42,	113 97
Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Columbia, Aux., 69; Hartford, A Friend, 10, Farmington Ave. Ch., S. S., 23.23, Park Ch., Aux., 1; Newington, A Friend, 5, Aux., 48.34; Suffield, Aux., 100; Tolland, Aux. (50 of wh. to const. L. M's Mrs. Sarah B. Agard, Miss Miriam L. Underwood), 53.50; Unionville, Aux., 27.65; West Hartford, Jr. Aux., 25; Willington, C. E. Soc., 3,	365 72
New Haven Branch.—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Ansonia, Jr. C. E. Soc., 8; Branford, Aux. (to const. L. M. Mrs. F. T. Bradley), 25; Bridgeport, West End Ch., Aux., 20; Cromwell, E. W., 10; Durham, Meth. Ch., C. E. Soc., 2; Ellsworth, C. E. Soc., 3; Goshen, Jr. C. E. Soc., 6; Greenwich, Second Ch., Aux., 45, C. E. Soc., 5; Litchfield, Aux., 62.58, C. E. Soc., 11.43; Litchfield Co., A Friend, 75;	

Meriden, First Ch., Aux., 42, C. R., 20; Middletown, First Ch., Aux., 31.05, C. R., 3.20; Long Hill, C. E. Soc., 8, Jr. C. E. Soc., 2; Milton, C. E. Soc., 10; Morris, S. S., 10; New Hartford, C. E. Soc., 5; New Haven, Taylor Ch., M. C., 5, Welcome Hall, Girls' League, 5; New Milford, Golden Links, 20, C. E. Soc., 5; North Woodbury, C. E. Soc., 5; Salisbury, Aux., 32.98; Sharon, C. E. Soc., 20; Stamford, First Ch., Aux., 25; Stratford, A Friend, 68, Aux., 50, Mission League, 5; Torrington, H. W., 20; Washington, Aux., 17.60, C. R. (100 of wh. to const. L. M's Louise Baldwin, Louise Bellinger, Nellie Irwin, George Hiekox), 106.11; Waterbury, Second Ch., C. E. Soc. (25 of wh. to const. L. M. Miss Grace H. Breckenridge), 50; Watertown, Dau. of Cov., 40, C. E. Soc., 10; Westchester, Dau. of Cov., 10; Westport, Aux., 1.50; Westville, C. R., 1; Winchester, Cong. Ch., 3.91; Winsted, First Ch., Aux., 18, Second Ch., C. E. Soc., 10,	933 36
Total,	1,413 05

NEW YORK.

New York.—Mrs. A. P. Stokes,	650 00
New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Albany, First Ch., Aux., 40; Blooming Grove, Kyle Missy Soc., 70; Brooklyn, Plymouth Ch., Aux., 50, C. R., 35, Richmond Hill Ch., M. B., 4, Tompkins Ave. Ch., C. R., 25.30; Buffalo, Niagara Square Ch., Aux., 40; Carthage, Aux., 29.06; Fairport, Aux., 40; Harford, Pa., Aux., 12; Oxford, Aux., 40; Riverhead, Sound Ave. Ch., Aux., 24; Sherburne, Aux., 40; Walton, Soc., 11; Watertown, C. E. Soc., 15.75; West Winfield, Aux. (25 of wh. to const. L. M. Mrs. Henry Hitman), 26.40. Less expenses, 20.30,	482 21
Total,	1,132 21

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Pater-son, N. J. D. C., Washington, Ch. of Pilgrims, Aux., 10, First Ch., C. E. Soc., 30; N. J., Closter, Aux., 5.78; Newark, Belleville Ave. Ch., M. B., 11.25; Plainfield, A Friend, 50; Westfield, Aux., 60; Pa., Germantown, Neesima Guild, 30; Philadelphia, Central Ch., Aux., 42; Wernersville, Aux., 2,	231 03
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SPAIN.

Madrid.—International Institute,	8 17
Donations,	9,021 85
Specials,	206 00
Total,	9,227 85

TOTAL FROM OCT. 18, 1905 TO SEPT. 18, 1906.

Donations,	92,632 68
Specials,	3,225 26
Legacies,	26,452 97
Total,	\$122,310 91

BOARD OF THE PACIFIC

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Miss LAURA M. RICHARDS,
Saratoga, Cal.



Foreign Secretary

Mrs. C. W. FARNAM,
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Miss MARY McCLEES,
Adams Street, Oakland, Cal.

Dr. Tallmon at Annual Meeting, Tung Cho, China

DEAR FRIENDS AT HOME:—

If you had been here at mission meeting this year and had been entertained at the Galt home, you would have waked up this Thursday morning with a feeling of rest and quiet, such as you might not have felt in a Chinese inn or on a houseboat. The tint of the pink walls and the straight folds of the soft, white curtains, the glimpse of green trees seen between and through the curtains, and the twitter of sparrows, each help to make one rest and be glad. Soon little voices tell you that Lawrence and Mabel are awake, and you are aroused to the realization of the fact that this is to be another busy day, and one must be stirring. Breakfast was at seven, and you may not be surprised to know that we had strawberries, very good ones.

Having some medical duties to attend to, I missed most of the nine o'clock prayer meeting. Mrs. Arthur Smith led, and the subject was Prayer. The meeting closed with a number of most earnest prayers for the work we had left, for the workers there and with us, for the churches and Boards at home, and especially for God's guiding, pervading Spirit to be with us in all the work of the day. Most of both morning and afternoon sessions was given to informal discussion in Committee of the Whole. Nothing but the power of God could account for the beautiful spirit of unity and love with which difficult questions were discussed and the decisions reached. During the afternoon Miss Porter was formally located at Peking, Miss Browne at Tung Cho, Mr. and Mrs. Ellis and I at Lin Ching. Miss Lyons was not located until Saturday, but it was pretty well understood at this time that she would probably be located at Pang Chuang, so as to be ready to take charge of the girls' school when Miss Grace Wyckoff goes home for the following year. This proposition made me feel quite forlorn,

but since Mrs. Ellis is to be at Lin Ching there seemed nothing else to be done. The Secretaries for the Woman's Boards were elected. For the W. B. M., Miss Browne; for the W. B. M. I., Miss Porter; and for the W. B. M. P., Miss Tallmon.

Miss Jessie Payne led the woman's noon prayer meeting. The Scripture reading was Isaiah lxii: 6, 7. The entire hour, except that spent in singing, was given to prayer. I wish you could each know with how much love you who have worked in this great field, but are now kept at home, have often been remembered in prayer during these days. We younger members of the mission are coming to realize something of the blessedness of entering into your labor; and we can say with increasing appreciation that we have a goodly heritage.

At four o'clock we had the Woman's Conference. Mrs. Stanley was made chairman, and while we drank our tea and tasted our cakes several committees were elected. We then had the great treat of hearing Miss Porter tell of her visit to our missions and others in South China. She gave special attention to the training and work of Bible women. If you watch Mission Studies, you surely will some time see an account of this trip, for surely the rest of you cannot be deprived of the pleasure that was ours. Miss Porter made us see the happy faces of the blind girls in the Anglican school in Foochow. She had also attended an exhibition given by forty little boys of a blind school. They had gone through with their gymnastic exercises most perfectly. Miss Porter was everywhere impressed with the increasing responsibility that is being placed on our native helpers, and that is being so well borne.

Sincerely yours,

SUSAN B. TALLMON.

Letter from Miss Wilson, Micronesia

KUSAIE, CAROLINE ISLANDS, May 17, 1906.

I AM away from home for a few days' vacation. The mail steamer is due in a few days, and I have come around to the village where the anchorage is to wait for her, and have a little change at the same time. When this steamer leaves here, Dr. Rife and his twenty-seven boys leave for the Marshall Islands, where he expects to stay at least a year. This will leave Miss Olin and myself alone on Kusaie, with forty girls. We shall be perfectly safe in staying alone, as everyone on the island is a friend to us and will help us in any way they can. If we need help we do not feel at all afraid to ask them for it; for instance, this morning.

There is a little house, about ten by twelve feet, here on the mission property which withstood the storm. We used to use it for a kitchen. I wanted to put a wide, native veranda on it; but with the former house gone I thought it would be an improvement if the position of this small building could be changed. I spoke to the king about it, and in about two hours' time he came with several dozen men. They went to work and cleared

away trees, shrubs and fallen houses, and had the building placed where I wanted it in less than no time; and now some of them have gone to work on the veranda. The Kusaiens are certainly a very accommodating people. They said they would have put me up a building here before this if they had only had the cord. You see, the cord has to be made from the young cocoanut husk, and the cocoanuts are still scarce, and will be for a year to come.

I never thought the time would come when the number in our mission would dwindle down to so few. Last May Mr. and Mrs. Channon, five children and the Gilbert Island boys left us. In September Miss Hoppin went home; in March Mrs. Rife and three children. Counting the children, we were fifteen white people on the island about this time last year, and now we are to be only two.

I have written to you about the two Gilbert boys who remained with us after the storm to help over the hard places. They also are leaving us at this time. I find it very hard to let them go, they have been such a help to us, but I feel that we have no right to keep them longer from the work in the Gilbert Islands. One of them was married a few weeks ago to one of our best girls. They are a splendid couple. I told him I could not ask for a better husband for one of our girls, and if he would only be as nice to her as he had been to me the past year she could not have anything to complain of. He has been so very thoughtful and considerate. He would almost always have an opinion of his own about things, but would add, "I am ready to do as you think best."

For some weeks past I have been studying with them about the Holy Spirit. I wanted so much to be sure that they went forth in the power of the Spirit for service. One of them is much more responsive than the other. I wonder sometimes if it is that he grasps things more readily, or if it is because he is more spiritually minded. I know the other one is a good, earnest Christian; but while he is the noisier one of the two about most things, in Bible class he is the more silent one. Last Sunday evening we had such a nice parting talk. My responsive one said he had been looking back over the past years of his life, and it was wonderful to him the way the Spirit had been leading him. He said: "When I first went to school in the Gilbert Islands I had one thought in my mind, and that was to study arithmetic. It was the one thought of my relatives. (They wanted someone in the family to understand buying and selling, so the traders could not cheat them.) Well, after I had learned a little I was given a class of beginners, and it seemed to me that all was going well for me to learn the one thing I wanted. After awhile I began to take some interest in other studies. I began to wonder why it was that I was willing also to study the Bible. In time I joined the church, but I did not really know what it meant to be a Christian. There were three of us boys who slept together, and we agreed that we would pray every night that the way would be opened up for us to go to Kusaie. When the time came that I could go, I went and talked it over with my relatives, and they felt badly about it, and said that I was going to leave them and disappoint after all about helping them with their trading. I told them 'no,' but I craved more learning and wanted to go where I

could get it; also I wanted to go and see what Kusaie was like, and then I would return and stay with them. I had not yet wakened up to God's leading, but I was not at Kusaie very long before my desire for arithmetic began to take a second place and my Bible study came first." Putting his hand on his Bible he tenderly said, "Now, this is more precious to me than anything else!" (How his face lit up when he said it). "I believe now that the Holy Spirit was leading me from the very beginning, and I did not know it. I thought I was going to school to study arithmetic; I know better now. The last time I went to the Gilberts my relatives were determined I should remain with them. They had even chosen a girl whom they thought I would marry. I told them I had got to the place where God must come first in all things, and I must go back to Kusaie, as I had given my life to him to work for him. Some of them were very angry and said I had deceived them from the beginning. They could not understand, as I did, how I must obey God's will. What was so mysterious before seems so plain to me now. How wonderful it is the way the Spirit leads us! Last Sunday his help was made very plain to me. Do you remember how I told you on Saturday how I felt troubled about my preaching; that I seemed hampered in some way; that in spite of studying on my subject all week, the thoughts did not come as I wanted them? You told me to trust to the Holy Spirit to guide me and that I would receive help. Sunday morning I got up early and studied again, yet it seemed to me that I was going to make a failure of it. I was afraid that I could not more than half fill up the time of the usual sermon. But I kept praying about it, and asked Ribana" (his wife) "to pray with me and for me. I proved the help of the Holy Spirit to me as I talked. One thought came to me after another; and instead of not having enough to say, I was not nearly through when the time was up. My heart was so full that I wanted to keep right on talking." His sermon showed that "he had been with Jesus and had learned of him." God grant that he may always know the leadings of the Holy Spirit!

Some things I am afraid are not a saving in the end. The way we have been obliged to live, for instance. Forty-three people in a few rooms. It is more than any white person can stand. I got to the place where we saw that something would have to be done or my head would go all to pieces. A Kusaian man helped our two boys to put up a little shanty for me, about fifty feet from the dwelling house. It has a thatched roof, and sides and floor of some of the old, broken lumber from the wrecked house. They call it "an old, dirty house," because the lumber is so broken and dirty looking. But never mind, it is a quiet spot to go to; and I do not go to bed every night now, feeling as if I would never get rested, as I did before it was there to go to. I notice that even some of the girls realize that it makes a difference about having a quiet spot. They say: "It seems nice to have this house by itself. Some way, when I come here, I would like to stay and do not want to go back to the other house." We have got to the place where we are just waiting to see what the next move is going to be about our work. We have not thought anything out about what might be, because we have been disappointed so many times. Now we are going to wait for what comes, instead of planning.

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Good News from Inghok, China

Under date of March 6, 1906, Miss Chittenden wrote:—

SCHOOL has opened nicely for this term. We are taking no new pupils until the building is ready, and our youngest class will wait till fall to come back. The fourth class (beginners last spring) are back this term, making twenty-three on our roll. One more will probably come if her mother gets well soon, making twenty-five.

We have a new teacher, too, with partial kindergarten training and a term's teaching with Miss Garretson at Ponasang last fall. She is in place of the second assistant, Mrs. Su, who is kept at home by a new baby boy who came just before Christmas. Mrs. Ding, "Bessie," who has been in the school from the first, is still first assistant, and a greater treasure each year.

The girls are taking hold of study well. We specially enjoy some new text-books from Shanghai, which are well gotten up every way. Their really good illustrations, entirely Chinese, are a new and significant feature. These books are some adopted by the Mandarins for the modern, or "Western learning," schools they are establishing. One of the greatest treats I've had for years was going into the book room at the provincial superintendent's office last winter. China is waking and moving so fast, too, that we shall have need of all our resources to keep up with the times. Imagine that need in China! Our schools need now the best of equipment, as well as teachers to hold their opportunity.

In our building operations progress is perceptible, though it sometimes seems slow. We get so used to these mountains that we forget how large a space has to be dug out for a one hundred and twenty foot building, and how difficult it is to find a level place large enough without "digging out a small mountain behind," as Dr. Arthur Smith expressed it when he inquired whether the aforesaid digging were included in our contract. Fortunately for us an Inghok contractor takes such a job of excavation as a matter of course.

I fear we may not be able to lay down the lines for the foundations in time, as the digging drags so, but Mrs. Smith* can get a pretty good idea from the plans and from being on the actual site. The building certainly ought to be well begun, with Dr. Arthur Smith here when the stakes were driven to put in the last one for us, and Mrs. Smith here now, even though she is too early to lay the corner stone.

Next year, judging from our present waiting list, we shall have fifty girls in school from all parts of the district; many of the new ones being, as the others have been, the first girls from their clan, or from a wide circle of villages, who have ever gone to school.

And the new missionary? We are sure the Master knows where she is and is laying his hand upon her already for his service here, and that she will come in his good time.

The Story of Two Bridgman School Girls

BY MISS JESSIE E. PAYNE

SHUN I HSIEN is about twenty-three miles northeast of Peking. It suffered very greatly during the Boxer troubles. Out of a church membership of sixty-eight, only thirteen remained. Fifty-three were killed and two recanted. These two were father and son, and the father had been a black sheep before.

For some time after the troubles a great fear hung over the people of Shun-I and they were afraid to have anything to do with foreigners and with the church. During the last two years, however, there has been less fear and several have been received into the church. Mr. Wang has been stationed there as a helper and is doing good work. The church is looking up with a new courage and a new hope.

The country around this place is beset with robber bands and when the

*Mrs. Moses Smith.

grain is high they hide in it and hold up those who pass along. They are very well organized and the government finds it hard to deal with them.

Let me now tell you of two little girls whose home was in Shun-I. Seven or eight years ago a young farmer at Shun-I, to please a neighbor who insisted upon it, went to the chapel to hear about the Jesus religion. He became interested, improved every opportunity to hear and to learn and at last openly confessed Christ and was admitted to the church. His wife also had come to believe and wished to unite with the church, but her father heard of it and came in a great rage, telling her that she must choose between her husband and his religion, or her home and good name. If she took part with her husband, he would disown her and she would be an outcast from her family. They both pleaded with him, but it was in vain. At last the wife said, "Father, it is more important that my husband and I should worship the true God than that I should be a member of your household." So he went away, declaring that she was no child of his and he would never again have anything to do with her, or hers. Mr. and Mrs. Chang (for that was their name) became members of the Christian Endeavor and found comfort for their sorrow in the love of the Heavenly Father they had come to know.

Just before the Boxer uprising Miss Russell visited this place. She found the people frightened but faithful. At a meeting which Mr. Chang led she prayed for strength to die if need be, and they all felt that they were in God's hands. All but eleven of that band of sixty-seven went home to our Heavenly Father in the awful time that followed. Mr. Chang was attacked on his return from a visit to another church member. When his father-in-law heard of his death, he went to his daughter and urged her to commit suicide at once, but she would not. He would not let her come home and sent a man to force her to take poison, after which she was pushed into the river. The two little girls ran away and the man chased after them, but their dog drove him back and bit him so badly that he afterwards died from the effects of the bite. The children hid that night in a hole in the bank of the river, and when morning came went back to the village, but no one would take them in for fear of the Boxers. They wandered about for several days, until at last a distant relative had pity upon them and gave them shelter and food. Later they were brought to Peking and cared for, being put in the Bridgman School when it was opened.

Many of the girls in the Bridgman School at this time have some such tragedy vividly in mind, so that to them the Master's work is dearer than life. It is Christ for which their dear ones have given their lives, and the reward to the church we see in the awakening life around us on every side.

A Letter from Miss Heebner

TAI KU HSIEN, SHANSI, CHINA,
February 6, 1906.

YOUR letter of December 14, including list of appropriations for women's work in the Shansi Mission for 1906, came to us the other day. I thank you with all my heart for the good news you are able to send. The day after the letter came we had a mission meeting and I kept the news as a surprise. The dear friends clapped their hands for joy, and as a mission passed a vote of thanks to our W. B. M. I. for their generous and kindly help. Dr. and Mrs. Atwood particularly are deeply grateful to you, and wish me to tell you so. They have borne so much of the mission work and expense that this comes to them as a great relief. Mrs. Hemingway will write you just as soon as she is able, but that will still be some little time. We are almost excited in the joy of being able to plan for a new girls' school building. I am sending you a print of the old buildings, which by the way were put up for an opium refuge, and used for that purpose up to the fall of 1904. We will in all probability put the new building in the same court with the old one, using that for dormitories. The print of the girls is far from perfect; but it may convey to you an idea of our treasures. We had twenty girls up to Chinese New Year's. But one from the China Inland Mission will not return, and I much fear another is too sick to return, although we haven't heard from her recently. There are so many, many young girls of school age in our field that we want, oh so much; but it will take much patient and persistent toil and prayer to win them and the parents. We are happier each day in being able to have Mrs. Su as our teacher for the girls. She is really a superior woman, and the girls rally round her just as they ought. We enjoy her as a companion too, for she seems to understand "foreign ways" much better than many Chinese women.

There are four girls from here in the Bridgman School this year. One of them is K'ung Hsiang Hsi's sister. We feared for a time during the summer that the man to whom her father had sold her would "storm the castle" and carry her away. But all has quieted down again, and we hope ere she finishes her course in Peking something may occur to save her to us and to the church here. Two of the girls from here are promising ones indeed, and we hope for much from all four. The two "Chia" girls are the only representatives we have in Bridgman from Fen Chou Fu, but like their mother they are "all gold." They will make excellent helpers, and when we can have our girls' school started in Fen Chou Fu they will be just the ones to turn to for teachers.

I shall always be grateful for the four weeks I spent in Fen Chou Fu at Christmas time. There is such a promising work for women, and any young woman who comes to that field—we hope one may come this fall—will have precious opportunities. Mrs. Chia and Mrs. Hou are the women helpers there. Mrs. Hou conducts the opium refuge for women in the Atwood compound. She not only oversees the medical treatment, but is the teacher and helper to them in their spiritual needs; and an excellent one she is, so earnest, and withal so full of common sense for a Chinese woman. It is for her support that we have entered the item \$30 for “medical helper.” We hope ere the year is done we may have held several station classes there for the help of the women directly or indirectly connected with the church, in order to “build them up in the faith” after so long a lapse of apparent neglect. They are very eager for it, and plead with us that there be a young woman sent them to help Mrs. Atwood.

There is much work to be done on the buildings that are there. You are aware that the buildings were left somewhat intact; that is, walls were left standing and roofs unmolested, but wherever a bit of wood, a door or a window was conveniently or inconveniently loose it disappeared after the missionaries left their homes in 1900. The Atwoods have been shutting the buildings in from the out of doors as fast as they have had time and means, but the women’s court will need much work still. Several old buildings must be renovated and several new ones put up. But to me it seems well worth the cost and labor, for the work is so promising and needy.

As to some of the particulars for the Tai Ku Station. Since I came in to Tai Ku last summer up to the present time there has not been a time when we have not had women on the place for medical treatment, some staying weeks and even months, and coming, in one case, one hundred and ten miles from the south to this their nearest physician. In talking the matter over Dr. and Mrs. Hemingway decided it would be well to give “woman’s work” a share in the hospital expenses proportionately to the number of women patients in the whole number of patients treated. And to me it seems a very profitable investment. The rooms we have fitted up for station class rooms are doing well as “hospital wards” at present; but as we get farther along in our work and plans we hope to have the building that was shut in as a woman’s hospital in a condition to be used as such. The Drs. Tucker of Pang Chuang speak so enthusiastically of their hospital work. We have nothing as large to show by any means, but we have some encouraging signs in our humble beginnings. Last fall a young woman came here for an operation, which the doctor performed successfully.

When we would go in to visit her at first she was very cold and reserved in her manner. She seemed to want to make us feel that she had come for the foreign doctor's medicines and not for any of his religion. But it wasn't very long ere her face would light up with joy when we came into her room, and her little boy of five summers began to be friendly too. She was here several months, and in that time dear Mary Hemingway was more of a help to her than we can know. When our "big meeting" came her name was suggested among those to come into the church on probation, but she said she must ask her husband about it. Helper Yang told her it was a matter between her and the Heavenly Father, and after pondering for some days she came on probation. She was well enough to return home soon after this. Her husband was pleased with the help the Jesus people had given her, and sent Dr. and Mrs. Corbin each a present. Not long since her aunt's husband came in from their village and told us she was quite poorly, but if she should die soon, as the doctor seemed to think she would, couldn't the preacher baptize her?

Such poor sick bodies and souls come in to us. Dear Mrs. Chang, who was Mrs. Williams' nurse, is a great help to us. She goes in and out among the women while in the hospital, cheering them by her genial, pleasant disposition, and telling them of the Great Physician. Were she not so old we would make her a regular Bible woman, but she seems too feeble to stand the strain and the responsibility, and is so happy to go with us and help all she can.

It has been simply impossible to hold station classes here so far this winter. But we are planning for one quite soon now, or as soon as our "little mother" can help in the teaching. We need these classes so much, for the women of the church need the extra spiritual food, to say nothing of those who are not in the church, and to whom we should so much like to tell the true doctrine in this way. We have been to two of the out-stations and have had meetings. We hope to do quite a little of this work, but just at present we lack a good, trained Bible woman. We use Mrs. Su when she can leave her school duties, and old Mrs. Chang. But before this year is done, I think we will have an excellent helper in another Mrs. Chang who lives in Tung Fang, five miles from here. We have talked some of opening a little day school there with her in charge. She has been suggested as a probable representative for our mission to be sent for a year's training to Miss Russell's Bible Training School in Peking. You see we need her so much in several lines of work and places that it is not easy to decide just where to use her. I must not forget to mention Mrs. Chao and Mrs. Tu of Nan Ch'ing Twei. They are both capable women, but are a

little too far away to be of direct help here at present, though when we have our station classes we plan to have them help us then. And as soon as we are able we should like very much to establish women's work there in their home village, and have them in charge of it, while we would visit them for several days or weeks at a time, as occasion called for.

It is interesting to think of all we may do here, and we are much in prayer that we may have ability to do what the Lord has for us to do. We dare not let ourselves think too much of the crying need about us on every side, for it makes our hearts too sad as we realize that human limitations are upon us. But we are deeply conscious that the way from you to the skies as well as from us is open, and we know that when the Lord has them prepared he will send us the needed helpers; and we do pray for this, for both native and foreign helpers.

We are thankful for dear Mrs. Hemingway and Mrs. Corbin given back to us so well and strong with their precious new babies. I know you rejoice with us. You have been so very kind to us. In the first place you have turned the dear children's interests our way, and then given us the needed help financially. You can read our gratitude where we are unable to express it I know. And we do thank the Father for you every day.

Letter from Miss J. L. Graf, Mardin, Turkey

SINCE I wrote you last many things have happened—most interesting to us of course the coming of our new helpers, four. I had planned my work to go to some villages near Diarbekir, so as to meet the incoming party when it came and to return with them, but as you have probably heard, ere this, we had a very rainy journey which spoiled all the arrangements made for the welcome, and during which I was thoroughly chilled and soaked, and have not been well since. In fact I have been quite ill since New Year's day and have not been outside of the compound until this week, and not yet into the city. I contracted malaria, which greatly weakened me, so that I had to drop everything—could not be present at any of our New Year festivities in my kindergarten or city schools. But the young ladies and Mrs. Dewey carried out all that had been planned, so that none but myself was the loser. I am steadily gaining, however, and hope to be able to go to my work in a few days, as my appetite has returned and my strength is coming back.

A big load has been taken off my shoulders in that I have given up all work in the city schools—six in number—and Mrs. Dewey and her daughter

have been elected to take up the work. I had intended to finish this half school year, as all the examinations are on now, but Dr. Thom insisted on my dropping that work a week ago, and so the newcomers are rather put to it to take up the work just at the close of the first term.

Our hearts were refreshed and gladdened by the coming to us of Mr. Franson, an evangelist from Chicago—Swedish. He was with us five days just before Christmas and the Lord pleased to bless his talks and meetings so that almost no young people are left who have not professed a change of heart. In Junior Christian Endeavor and my boys' society nearly every member has made a profession and the work goes on, for there are conversions nearly every Sabbath.

Many have been aroused to a greater degree of activity for the Master, and dear Miss Fenenga's two large Sunday schools give opportunity for work for quite a number of the young men and women, who meet with her on Saturday morning for a preparation of the lesson for the next day. These teachers' meetings are rich in blessings to those who come. One young man is carrying on a Sabbath school in a near village; sometimes two or three of the boys go with him, and he jubilantly reported that "a Syrian had been converted" last Sunday. There is not a student left in either of the high schools who has not given his heart to Christ. Miss Fenenga is most devoted to her girls, and exerting an excellent influence over them. The secret of it is well told in the verse selected for the day of prayer for her in the Calendar.

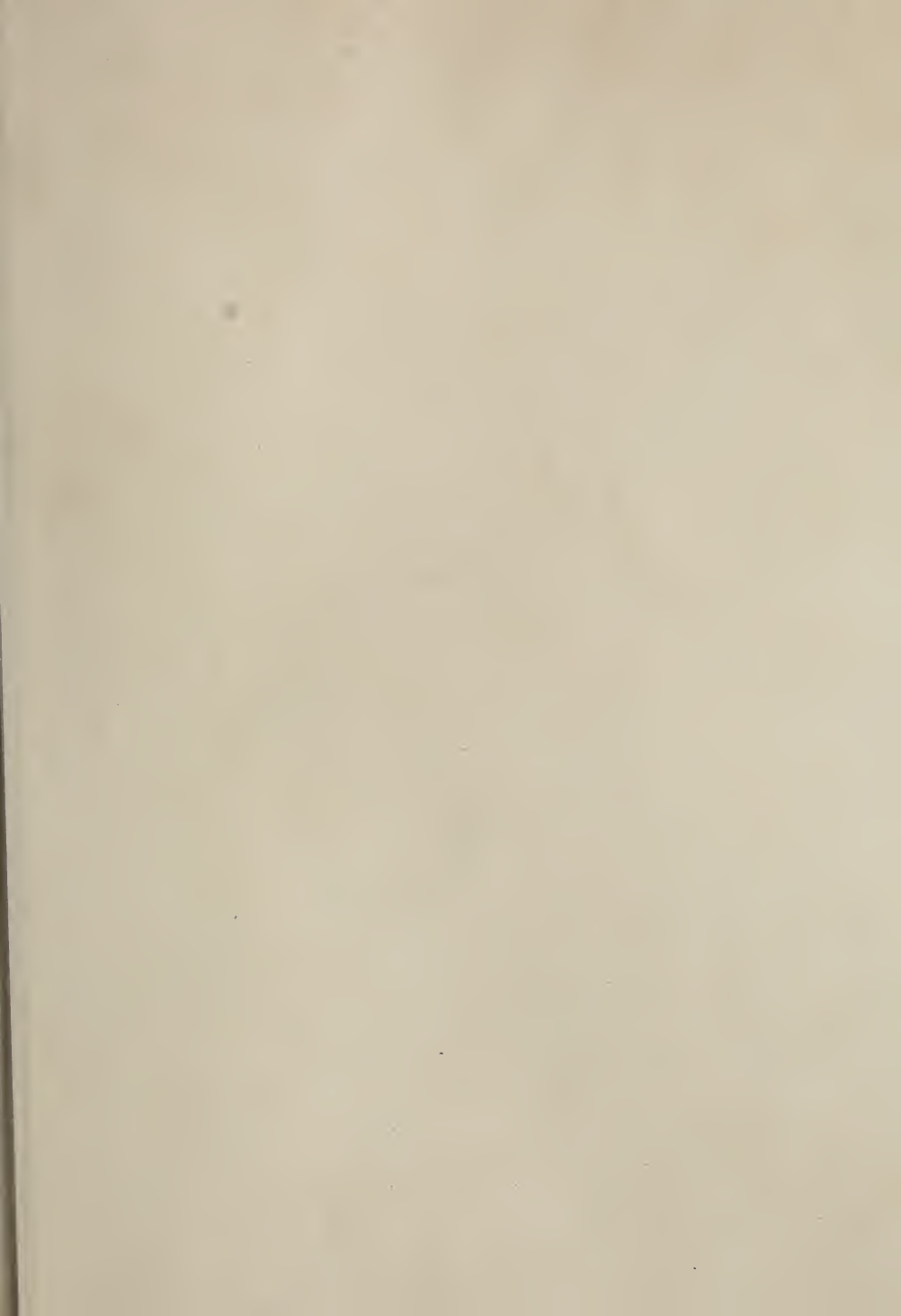
Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM AUGUST 10 TO SEPTEMBER 10, 1906

COLORADO	20 24	CHINA	10 00
ILLINOIS	1,575 11	TURKEY	1 00
INDIANA	14 00	MISCELLANEOUS	301 00
IOWA	413 37	Receipts for the month	\$4,065 33
KANSAS	230 40	Previously acknowledged	50,418 22
MICHIGAN	95 91	<hr/>	
MINNESOTA	66 00	Total since October, 1905	\$54,483 55
MISSOURI	364 37		
NEBRASKA	127 97	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NORTH DAKOTA	115 37	Receipts for the month	\$88 00
OHIO	370 10	Previously acknowledged	854 44
SOUTH DAKOTA	112 93	<hr/>	
WISCONSIN	243 06	Total since October, 1905	\$942 44
NEW YORK	2 50		
TEXAS	2 00		

MISS FLORA STARR, Ass't Treas.



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